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ECCLESIASTICAL STATISTICS OF RUSSIA.

MUCH as the attention of our readers has been directed towards Russia by the important documents which have been published relative to the introduction of Bible and Missionary operations into that empire, and the history of the results with which they have been accompanied, there is reason to believe that few of them have had it in their power to ascertain precisely the number, relations, and distinctions of its inhabitants, in a religious point of view, and thus to judge of the probable bearing of those operations on their moral and eternal interests. The following statistical view, derived from authentic sources, will be found to supply many important points of information, not furnished either by writers on church history, or on the general history and geography of that colossal state.

The dominant religion in Russia is commonly known by the name of the Orthodox Greek Church; but, besides all the other Christian denominations, Jews, Mohammedans, Lamaïtes, Brahmans, and Shamanites, are also tolerated.

1. *The Established or Orthodox Greek Church.*

Of this church, the members of which are computed to amount to
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31,782,000, *His Imperial Majesty* is the head. With respect to its constitution and independence, it has no connection with any of the four Patriarchs of the Oriental Church. The will of the monarch is the highest point of appeal; but the management and direction of spiritual matters are vested in the *Holy Synod*, in connexion with the department of the Minister for Ecclesiastical Affairs, through whom all business relating to the church is transacted with his Majesty. To this supreme legislative court the consistories and clergy, both superior and inferior, are subject.

The *consistories* are divided into three classes. The *first class* comprehends Kief, Moscow, Novogorod, and St. Petersburg; the *second*, Kazan, Astrakhan, Tobolsk, Jaroslaf, Pskof, Riazan, Tver, Jekaterinoslaf, Mohilef, Tshernigof, Minsk, and Podolia; and the *third*, Kaluga, Smolensk, Nishegorod, Kursk, Vladimir, Vologda, Tula, Viatka, Archangel, Voronege, Irkutsk, Kostroma, Tambof, Orel, Pultava, Volhinia, Perm, Pensa, Slobodsk-Ukraine, and Oremburg. Each of these consistories stands under the presidency of an Archiereus, or one of the dignified clergy, and forms an Eparchy.

The clergy are divided into two classes: the secular and the regular clergy.

1. The *secular* clergy consist of the Archihierei, or Eparchs, such as Metropolitans, Archbishops, and Bishops, the two former of which dignities are not confined to any particular sees, but depend simply on the will or favour of the Monarch. Some of the dignified clergy are liberated from the charge of administering the affairs of the diocese to which they are attached, and there are others who have no eparchy in Russia, but live there as titled dignitaries. The lower orders of the clergy, such as Protopriests, Priests, and Deacons also belong to the secular class.

2. The *regular* clergy consist of Archimandrites, Priors, and Priories, Monks, Nuns, and Anchorites. Though the cloisters are not so numerous as they once were, there are still 480 monasteries and 70 nunneries. The number of monks amounts to upwards of 3000, and that of nuns to about 1500.

The number of churches in the whole of the Russian Empire amounts to 26,747, and that of the clergy to 67,900 persons. Taking, however, into the account the additional number of individuals attached to the clergy for the service of the church, not fewer than 158,475 persons are dependant on the altar for their subsistence.

These are, for the most part, paid out of the public funds; Government having, since the year 1764, secularized the lands belonging to most of the churches and monasteries: many, however, still enjoy their appropriated lands.

The great proportion of the clergy, who receive their education in the ecclesiastical seminaries, and at the four existing academies, are exceedingly ig-

norant. Few of them are versed in the higher branches of science; and there is every reason to fear, that fewer still are imbued with the genuine spirit of Christianity. Vast numbers of them are barely qualified to repeat the church service, and are scarcely to be distinguished, except by their priestly habiliment, from the very lowest of the people. They are only permitted to marry once, and are prohibited from marrying widows. Their sons devote themselves to the same profession, and from them the demand for the future clergy is supplied. The Archihierei are obliged to remain in a state of celibacy.

No person, who is a member of the National Church, is allowed, whatever may be his convictions, to leave that church and join any other communion; and all who join it from other communions, must submit to become catechumens, and receive the rite of baptism according to the Greek forms.

II. *Russian Dissenters.*

Those who have separated themselves from the communion of the church, and are called by the orthodox, *Raskolniks*, or "schismatics," amount to nearly 300,000. Within the last twenty years their numbers have rapidly increased; and, according to the most recent accounts, thousands are being annually added to their ranks. The number of sects has been rated at *seventy-two*; but many of them differ from each other only in one or two most trivial circumstances. Some, such as the Milkites and spiritual Christians, entertain, on the whole, enlightened views of Scripture truth, and approximate, in many of their usages, to the practice of the church in the earliest periods of her history. There are the best grounds for believing that many genuine Christians are to be found

among them. For a statement of their peculiar and distinctive tenets we refer our readers to Dr. Pinkerton's Greek Church. App.

III. *The Roman Catholic Church.*

The Roman Catholic establishment in Russia was first founded in 1763, and includes, among its members, those Greeks and Armenians who live in the empire, and have united themselves to the Roman communion. They are not subject to the jurisdiction of the Pope, and no correspondence can be carried on with the Papal see but through the medium of the Russian government. They have a supreme court or consistory at St. Petersburg, of which the Roman Catholic Metropolitan is the president, and nine Eparchies, subject to the immediate authority of Bishops. In the Polish provinces they have upwards of 40 colleges, and monasteries consisting of the Benedictine, Franciscan, Carmelite, Bernhardine, and Trinitarian orders. The number of Roman Catholics in Russia is reckoned at 2,125,000.

IV. *The Armenian Church.*

The head of this church is an Archbishop, who has his seat at Astrakhan. It comprises all the Armenians residing in Russia, who are not united to the Roman Catholic church, and are about 125,000 in number.

V. *The Lutheran Church.*

This church is dominant in Finland, Livonia, Esthonia, and Curland, and has congregations at St. Petersburg, Moscow, and most of the principal towns in the empire. The church in Finland has an Archbishop at Abo, and a Bishop in the town of Borgo: subject to the former are *nineteen*, and to the latter *seven* deaneries. In 1820 a Bishop was appointed in St. Petersburg for the ecclesiastical affairs of the Lutherans in the provinces on the south of the

Gulf of Finland, which have otherwise a dignified clergy, that take the name of *superintendents*. The number of Lutherans in Russia is about 2,000,000.

VI. *The Reformed Church.*

This communion consists almost exclusively of English, French, and Dutch settlers, who have each their places of worship, the regulation of the internal affairs of which belongs to the wardens or elders chosen by the factories, or colonies where they live. In regard to their external relation, they are subject to the control of the Minister for Ecclesiastical Affairs. Their number may amount to 3 or 400,000.

VII. *Moravians.*

The Moravian Brethren have their principal seat at Sarepta, on the banks of the Volga; but they have associations in different parts of the empire. At St. Petersburg they have a regularly organized Society, with a pastor, who administers to them the ordinances of religion according to their received customs. They abound in Esthonia and Livonia, where they are under the superintendence of a bishop of their own, though he is not publicly acknowledged under this character.

VIII. *Congregational Church.*

The first and only association of the kind in Russia exists at St. Petersburg, under the pastoral care of the Rev. Richard Knill, and consists of about sixty members. Of this church an historical account may be furnished in a future number of our Magazine.

IX. *Mennonites.*

These are settlers, principally from East Prussia, whence they emigrated in the year 1805, to avoid being distressed by the military conscription: their well-known principles of non-resistance not permitting them to serve in the army. Their colony lies on the

eastern bank of the Moloshnaia river, near the sea of Azof. Including some other colonies higher up in Russia, their number amounts to nearly 10,000.

x. *Wirtemberg Millenarians.*

This sect of visionaries, some of whom are settled in the neighbourhood of Odessa, but the greater part, amounting to between 4 and 500 families, reside in villages or colonies in Georgia, whither they were impelled to proceed by the belief that during the persecution of three years and a half, which they maintain will precede the Millennium, they shall have a refuge provided for them in that quarter. The millennium they expect to commence in 1836.

xi. *Jews.*

Those of the Rabbinical sect abound in Poland, and have synagogues in St. Petersburg and other towns in the west of Russia and the Baltic provinces. The Karaites reside in some few towns in Poland; but are principally to be found in the Crimea, near to the capital of which is Djufut Kale, or the Jews Castle, inhabited by about 250 families of Karaites.

The number of Jews subject to the Russian sceptre, falls little short of 2,000,000.

xii. *Mohammedans.*

Only a part of those who bear this name, live strictly according to the precepts of the Koran. Numerous tribes, such as the Kirgians, Karakalpacs, Arabians, &c. are little more than nominally the followers of the Arabian impostor. They are allowed the free exercise of their religion; have their colleges and mosques; and their *mollahs*, or priests, are subject to two *muftis*, or supreme ecclesiastical judges, one of whom lives at Ufa; and the other near Karasubazar in the Crimea, where he has attached to him a Kadi Effendi and five Ulemas, for the purpose of

assisting him in discharging the duties of his official station.

The Mohammedans are estimated at 2,400,000.

xiii. *Lamaïtes.*

These heathens are found in those southern and eastern parts of Siberia which lie contiguous to Thibet, and acknowledge the spiritual authority of the Dalai Lama. Their number has been reckoned at 115,000; and their Lamas, or priests, who are rapidly increasing, in the government of Irkutsk alone, at upwards of 4,000.

xiv. *Brahmans.*

Of these several hundreds reside in Astrakhan, Kisliar, and Schirvan. At Astrakhan they have a temple, where they regularly perform the rites of Hindoo worship.

xv. *Shamanites.*

Under this name are included all those heathen who have no regular or definite system of idolatry, and who are the superstitious dupes of juggling pretenders to an influence over the powers of nature, beyond which the Shamanites do not raise their ideas on the subject of a divinity. Besides the remote parts of Siberia, in which they chiefly abound, they are to be found even in Europe among the Samoiedes, Laplanders, and Tshuashians. They have been estimated at 527,000.

To the view thus exhibited, we subjoin the following observations.

1. The empire, which contains such an immense number of human beings, has now been in possession of the Christian religion upwards of eight centuries.

2. The Slavonians, whose princes have occupied the throne during the whole of this period, had the New Testament, and parts of the Old, translated into their language at a date still more remote; and printed copies of the whole Bible were brought into circulation very

soon after the time of the Reformation.

3. Though several thousands of copies were printed previous to the establishment of the Russian Bible Society in 1813, yet being almost exclusively in a language which had in a great measure become obsolete, the good has not resulted from their circulation which we should have expected, had they been printed in the vernacular dialect.

4. With the foundation of the Institution just mentioned, began a new era in the ecclesiastical annals of Russia; and, when it is considered, that, during the short space of twelve years, it was made the instrument of putting into circulation between 5 and 600,000 copies of the Bible or New Testament, not only in the Slavonic, but in the modern Russ, and upwards of forty other vernacular languages spoken within the empire, it cannot but be matter of deep regret and lamentation, that the operations of so powerful an instrument should have ceased.

5. Had Christianity, introduced into, and established and maintained in Russia, been a religion of spirit and truth, instead of a system of ceremonies, parade, and pomp, how different might, at the present moment, have been the spiritual condition of millions of her inhabitants.

6. Since the Scriptures are not, and never can become, an interdicted book in the Russian church, forasmuch as its members acknowledge the authority of the Greek Fathers, who have powerfully advocated the reading of the Bible by the laity, there is still ground to hope that, ere long, these Scriptures will be placed in that posi-

tion from which the light which they contain, will be poured on millions of minds that are now duped by superstition, and destitute of that spiritual liberty and enjoyment which evangelical truth alone confers.

7. By means of several sects of the Raskolnics the precious seed of the Word is being liberally scattered over the immense field of the empire; and, in spite of every effort to obstruct the light of truth, its rays are diverging in a thousand directions, and effect is being given to the mandate: "Go through, go through the gates; prepare ye the way of the people: cast up, cast up the highway; gather out the stones; lift up a standard for the people."

8. When once a glorious work of spiritual reformation takes place in the Greek church, what a field for active Christian exertion will present itself before the converted multitudes! Millions upon millions of Jews, Mohammedans, and Pagans, stand at the very door, numbers of whom would, even now, embrace the gospel, could they but view it dis severed from the abhorrent associations with which it has been mixed up by its unworthy professors.

Lastly, Let the true disciples of Jesus, who reside in different parts of the vast regions of Russia, share the sympathies of their brethren who live in more favoured circumstances, especially in free and happy Britain; and let effectual fervent prayer on their behalf be presented at the throne of the heavenly grace, that God's saving health may speedily be known among all the nations that are subject to the northern sceptre.

A PRAYER-MEETING AS IT OUGHT NOT TO BE.

It is somewhat curious to mark the different lines of observation pursued by travellers of various professions, tastes, and characters, even in passing over the same tract of country. The geologist, whatever else he may neglect, is sure to investigate the strata of the earth, and the peculiarities of its mineral intersections. The botanist takes particular notice of its trees, shrubs, flowers, and herbs, and enlarges his acquaintance with the productions of nature in that kind, to the study of which he is professionally addicted, or by taste inclined. The philosopher walks abroad, amid the bold scenery of mountains, cataracts, and all the varied appearances of forest-covered declivities, sequestered vales, and bubbling rivulets; and while his spirit is entranced with the grandeur and beauty of creation, in its more prominent forms, he feels not at the moment any sympathy with the man, whose equally innocent, and possibly more useful bent of mind induces him to stoop to the close examination of some of its minuter works. We pass by the fashionable lounge, who, in his excursions, entered upon from the love of pleasure, or the dread of *ennui*, having no object in view, but that of personal health, or the travelled advantage of being able to say, "when I was at Venice," or, "there is nothing like the *Caffè au grand Sultan*, which they make at Paris and Constantinople, and other places that I have visited," may well be expected to derive no higher benefit than that of proving, as Cowper has wittily expressed it,

"How much a dunce that has been sent
to roam,
Excels a dunce that has been kept at
home."

The observations of the geologist, the botanist, and the philosopher are pleasing and important, as they tend to the enlargement of the mind, and the advancement of intellectual or scientific objects. The tour of the moral drone is worthless in every point of view, unless, by prolonging the period of his earthly probation, it ultimately afford him opportunities of becoming a more rational being, and in some respects a benefactor to his species. But the individual, who of all others takes the most deeply interesting and momentous survey of the scenes with which he is brought into association, is the *Christian* traveller, who contemplates men and manners with the eye of an acute observer, the heart of an enlightened philanthropist, and the touch of a spiritual alchemist, who alone possesses, that of which others vainly dream, the secret of transmuting every thing to a profitable account.

At a season when our country and metropolis are visited by some highly respected Christian ministers from the land of our transatlantic brethren, men who have witnessed, in their own favoured spheres of labour, the peculiar out-pouring of the Holy Spirit, and its blessed effects in the revival of "pure and undefiled religion," and whose observation is naturally alive, not only to the complexion of our national character, and the brilliant aspect of our public institutions, but more especially to the actual state of the churches of Christ in this renownedly Christian isle, and to the amount of humility, spirituality, deadness to the world, earnestness of devotion, and consistency of evangelical deportment among the

orthodox professors of our holy faith, in the purest sections of the religious community—it is matter of solemn consideration, at what conclusion these pious and intelligent visitors will be compelled to arrive, in reference to the spiritual condition of those whose fellowship in the Gospel entitles them to be regarded as specimens of the pervading tone of piety throughout the country.

It has been often remarked, that a prayer-meeting is the barometer of the state of religion in any particular community; and it would perhaps be difficult to point out any mark by which the spiritual health, vigour, and usefulness of a church can be more justly ascertained than by this criterion. It is not the bare existence of a prayer-meeting, nor the regularity of its occurrence, that furnishes a satisfactory index to direct the judgment of a stranger. The features of one such assembly are as dissimilar from those of another, as are the diversities of human physiognomy. A face is indeed a face still, though it have some lines of deformity that incline us to turn from it with dissatisfaction, if not with disgust; but it is when the countenance beams with intelligence, dignity, modesty, and kindness, that we regard it with complacency, and are attracted by the lovely qualities that shine in so expressive an exterior. Various are the circumstantialia which give a colouring of interest or insipidity to our meetings for social prayer; and if the writer of this article may be allowed to transfer the impressions which have resulted from personal experience, to the supposed case of a pious visitor, and to accompany him, as it were, to different and opposite points of observation, the proposed excursion may give occasion for a two-fold picture, a

prayer-meeting *as it ought not to be*, and a prayer-meeting *as it ought to be*. In regard to the aggregate result of an extended investigation of this kind, it must be left to those who are able to enter upon it with an entire freedom from prepossession, and with adequate means for ascertaining the truth. In the mean time, the defects existing in some of our meetings for prayer, and the proprieties, and excellencies by which others are distinguished, may prove admonitory, and promotive of the high ends for which such assemblies are professedly convened.

C. K. our intelligent traveller, arrived at the town of Z— early on Saturday evening, with the intention of passing a few days there, and enjoying the highest religious advantages that the place could afford. On the following Lord's day, he attended divine worship at the Independent chapel, a neat place, capable of holding about eight or nine hundred people. The pastor happened to be absent for the recovery of his health, and in the interim the pulpit services were supplied alternately by neighbouring ministers. The discourse in the morning was a most touching appeal on the subject of "the broken in heart," from Psalm cxlvii. 3; and that in the evening, upon the Divine compassion and human responsibility, from Isaiah v. 4. At the close of the services, the clerk announced "There will be a prayer-meeting here as usual to-morrow evening," &c. &c. a very gratifying notice to the stranger, whose devotional spirit always responded to the sweet invitation which gladdened the heart of the royal Psalmist: "Let us go into the house of the Lord, whither the tribes go up, the tribes of the Lord, to give thanks unto the name of the Lord." Already his enlarged benevolence

had constrained him to pray: "Peace be within these walls, and prosperity within this palace of my God!" and now his heart, warmed with the impressive engagements of the sanctuary, anticipated, with animated delight, the arrival of the morrow eve, when he should again resort to the place "where prayer was wont to be made." *Early* attendance being a matter of principle and habit, as well as of inclination, with our devoted visitor, he was at the chapel rather before the appointed hour, and the faulting steps of two or three aged women directed him to an adjoining vestry, in which the prayer-meeting was to be held. A somewhat gloomy stillness prevailed for more than ten minutes, interrupted only by the monotonous ticking of the clock, the occasional approach of a solitary individual, the louder clinking of a female's pattens, or the asthmatic cough of the invalid door-keeper. There was nothing absolutely melancholy in these things, for the approach of even *one* individual was the hopeful sign of an increased assembly—just as the first few drops presage the summer shower; and even the grave-cough of the door-keeper, as connected with the hope that he loved his office, and was prepared to become "as a pillar" in the higher temple of his God, "to go out no more for ever," was rather solemn than dismal. Perhaps the *sombre* hue which seemed to rest upon the scene is to be attributed to the contrast which it presented to the glowing anticipations of C.K., who had imagined that, of the multitude whom he had seen in the house of God on the past day, a considerable proportion would have been found pouring in to unite their freewill offerings of praise for the religious privileges of the Sabbath, and to seek a renewed opportunity of keeping

alive the flame of holy love and zeal that appeared to have been kindled in their bosoms. It is thus that the complexion of our own minds often gives a tincture to external circumstances; yet who will be disposed to question that it had been better, in the case referred to, if the event had corresponded with the expectations of a mind so correctly attuned for participating in the observance of ardent and elevated devotion. When the clock struck seven, a thin scattering of people, not exceeding twenty or five and twenty in number, had taken their seats on the benches, and some of them, though poor, seemed very serious, and had the placid mein of persons who have "meat to eat" that the world never tasted. At length a man of rather respectable appearance entered the vestry. His assuming the vacant seat of the pastor in front of a small square table, and beginning to lead the exercises, indicated him to sustain the office of deacon. This the traveller found to be the case, and he subsequently ascertained that the other deacon, who was absent, was a very opulent man, but much less frequent in his attendance at the prayer-meeting than his humbler colleague, for no other assignable reason than the natural effect of riches, in making their possessor proportionably eager for an increase of this world's good, or too much the slave of fashion to make such domestic arrangements as would leave the evening hour at liberty from those "keen demands of appetite," which recur at the rotatory return of the dinner hour. The service commenced with the singing of a hymn, which, though doubtless accompanied with that melody of the heart which is essential to its being an "acceptable service," grated rather harshly and inharmoniously on the ear of

one whose refined musical taste rendered him susceptible of a discordance, the impression of which, however, he endeavoured to overpower by the consciousness of that pious feeling which mingled with the sacred song. The deacon then called on brother A. to lead the devotions of the meeting. This was a young man who was particularly zealous in the department of the Sabbath-school, where he very frequently delivered exhortations to the children. He was unquestionably a lad of piety and of some natural talent, but having too little experience of the world and of his own heart, he was rather conceited of his parts, and fond of exhibiting the fitness which he supposed himself to possess for a higher sphere of Christian labour than the one which he then filled. There was, nevertheless a budding of promise in the character and deportment of this young man, which gave his friends the most sanguine hopes of his future enlarged usefulness in the church; but unfortunately, he was in the mean time falling into a venial error, not uncommon with very young men—that of fixing on some highly-gifted and popular individual as his *model* (though it would be difficult to say, in this case, who that model was,) and imitating not the beauties, but the defects of his manner or address. Accordingly, when the assembly rose to pray, nothing was heard but a low inarticulate sound, which continued for about three minutes, so muttering and inaudible, that no person present could possibly unite in the important sentiments of adoration and prostrate acknowledgment which are properly the preliminaries of an approach to the sacred Majesty of heaven and earth. In vain did C. K. endeavour to catch the precious words which, as one torch kindles another, were, in his anti-

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cipation, the hoped-for means of lighting up the warm desires of his heart to a peculiar flame of devotion. Soon, however, the voice increased so as to be distinctly heard, and gradually became louder and louder, until the tympanum of every ear began to feel some uneasiness at its almost thundering intonations.

Upon the whole, however, this otherwise needless vociferation proved a happy circumstance, as it prevented the sensible interruption that would have been occasioned by the entrance of eighteen or twenty persons, who came in during the middle of the prayer, thinking themselves in pretty good time, because that was *only the first prayer*. Sister B. had a sufficient reason for her unusual lateness; she had been visiting and assisting an invalid friend, whom it was not possible to leave at an earlier hour. Mr. and Mrs. C. had been detained by a visitor, to whom they felt rather ashamed to say, that it was their prayer-meeting evening; though, probably, if they had not been so wanting in faithfulness to God and their own consciences, they might have prevailed on their friend to accompany them, and thereby have been the instruments of good to her soul. Mr. and Miss D. were nearly three quarters of an hour too late, in consequence of self-will on the part of the daughter, and false indulgence on that of her mistaken father, the young lady having set her heart upon an evening excursion, which being prevented by the threatening storm that gathered over head, these pleasure-hunters were induced, rather reluctantly, to turn into the prayer-meeting, as a sort of resource for filling up the vacant and disappointed moments of the evening. It is not possible to enumerate all the causes which operated upon the minds of these

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late comers. Several, no doubt, were occasioned by necessary and lawful hindrances; and the traveller, who knew not the concerns of any present, drew from the large stock of charity which he had derived from the practical influence of gospel principles, and gave to each the portion which his ignorance of their respective claims forbade him to withhold from any.

A chapter was then read by the officiating Deacon, and the regular order of proceeding was pursued throughout the remainder of the service. The two other prayers offered by members of the church were noticeable only for their formal technicality and coldness. Only one of the two offered a word of prayer for restoration of health to "our beloved pastor," as he called their stated minister; but even this expression scarcely atoned for the strain of selfishness which pervaded this portion of his prayer; it was half peevishness at his absence, and half complaint against the chastening providence by which the flock had been "deprived, for a long season," of his ministerial services. It is difficult to define what it was that seemed so offensive, in this particular, to the generous sensibilities of our Christian observer; but they who know the difference between loving a faithful minister for his work's sake, and for his own sake, and loving to be spared the personal privation, or expense, or trouble, arising from his protracted affliction, will comprehend the force of this objection to the obnoxious spirit which pervaded the petitions in question. But what struck our visitor with peculiar surprise, was the total absence of any reference to the subjects which had been brought before the minds of the congregation in the pulpit discourses of the preceding day. Not one allusion was made to "the broken in heart;" not

even five minutes were spent in earnest wrestling for that particular blessing, the importance of which had been so recently enforced, with all the solemnity and feeling which can combine to make up an impressive appeal. Many good things were prayed for—pardon, and grace, and eternal life, and covenant blessings in general; and, so far, it was well; but the *special themes* which might have been expected to lie upon the very surface of the mind, as the effect of their having blended with the most powerful and heartfelt emotions of the soul during the hallowed day of rest, and its immediately succeeding hours, were, to all outward appearance, lost as water that is spilled, or gone like the flame which but lately burned in the now cold embers of an extinguished fire. The prayers of this evening were like the prayers of *any* other evening—of *every* other evening; and all the scriptural variety, all the providential adaptation, and all the richness of thought and feeling, that might have been gathered, and turned to account, by a mind deeply imbued with the truths that had been carefully prepared by the minister, and graciously designed by the Holy Spirit, for the specific benefit of the church, were suffered to evaporate for want of a stirring energy to secure the benefit, and make it personal, diffusive, and experimentally influential.

An irresistible conviction of the uninteresting and dead formality of the service forced itself upon the minds even of those who, habituated as they were to the same monotony, with, perhaps, few exceptions, could not but heave a sigh, and breathe an unproductive wish that it were otherwise. A similar feeling induced the presiding brother to give out the following hymn at the close of the service:

"Come, sacred spirit, from above,
And fill the coldest hearts with love;
Soft to flesh the flinty stone,
And let thy god-like pow'r be known.

"Speak, then, and from the haughtiest
eyes
Shall floods of pious sorrow rise;
While all their glowing souls are borne,
To seek that grace which now they
scorn.

"O let a holy flock await,
Num'rous around thy temple-gate;
Each pressing on with zeal to be
A living sacrifice to thee.

"In answer to our fervent cries,
Give us to see thy church arise;
Or if that blessing seem too great,
Give us to mourn its low estate."

Nothing could exceed the *pious-like* resignation with which these two last lines were sung by the little assembly; and, as if once was not enough for the expression of their godly contentment, with the low and depressed condition they were in, the couplet must needs be *repeated*, (as was customary with them at the close of every hymn;) and this was done with as many quavers and graces as the clerk could possibly insert, to give it full effect. With this sentiment our enlightened traveller, so far from feeling any sympathy, was utterly incapable of uniting. To suppose that it was too much to ask for that which God has so graciously promised, for that for which he has encouraged his people to "ask in faith, nothing doubting," concerning which he has expressly enjoined us to "put" him "in remembrance," and to "give" him "no rest;" appeared, in his view of the matter, such false humility, such a dextrous sort of pretext for avoiding unre-

mitting urgency, unceasing importunity, unconquerable persistence in prayer, in effort, in watchful and expecting desire, that the good man looked around him with astonishment and regret, as though he had seen Zion not only sitting as a sorrowful captive on the ground, but hugging her chains in token of submission, and closing her ears against the voice which cried aloud unto her: "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city. Shake thyself from the dust; arise and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion."

Yet not a censorious, but a pen- sive and prayerful spirit filled the mind of the disappointed visitor, as he withdrew with the few dispers- ing individuals that quitted the walls of the sanctuary. "It is probably," said he to himself, "'the day of small things' with this people; and it would be wrong to 'despise' 'the beginning of the shooting up:' soon this 'little one' may 'become a thousand, and' this 'small one a strong nation.'" With these thoughts, the stranger "encouraged his heart in the Lord," and retired to his temporary abode with the earnest prayer: "Hasten it, O Lord, in thy time!"

It was proposed to follow C. K. in his journey, and give the oppo- site picture of a prayer-meeting as it *ought to be*, which soon after fell under his delighted observation; but time precludes our entering upon this branch of the subject at present.

KOHELETH.

THE CLAIMS OF THE CHURCH ON THE WEALTH OF PROFESSORS.

"He loveth our nation, and he hath built us a synagogue."—*Luke vii. 5.*

WHEN our Lord Jesus Christ, on one occasion, returned to Capernaum, which he had chosen as his usual place of abode, the elders

of the Jews waited on him, to implore his healing power on behalf of the valuable servant of a Roman centurion; and the more

readily to commend their appeal to his attention, they refer to a feature of his character, an act of his life, creditable alike to his philanthropy and religion; "He loveth our nation, and he hath built us a synagogue." In this age of holy activity and zeal, this incident is worthy of special notice. It exhibits a spirit of liberality so little displayed in the benevolence of Christians; and it suggests a line of conduct which has been rarely imitated by the wealthy professors of religion. The extent to which individuals are guilty of withholding more than is meet from the cause of Christ, must be left to their own conscientious decision; but this one thing is quite certain, that a very small proportion of the wealth of the rich, has, as yet, been poured into the treasury of the church; and it may, perhaps, be fairly questioned, whether there exists any adequate sense of the responsibility of riches, as enjoyed by the disciples of Jesus. The persons to whom these remarks are immediately designed to apply, are they who, after meeting all the proper claims of their station in society, and providing all that is needful for their children, and gratifying all their laudable desires of temporal enjoyment, have a considerable surplus of income remaining. In many cases, no doubt, this surplus is religiously regarded as the Lord's alone, and is scrupulously and wisely laid out for him. But are there not many other instances, in which the hundreds of pounds that remain, are as carefully added to an existing and rapidly accumulating stock; and this, year after year, until the hundreds have increased into thousands, and the thousands into tens of thousands, the bare interest of which is greater than the original principal? That property is a talent committed to its possessors,

to be employed for the glory of Christ; and that the obligations to do good are proportioned to the means of doing so, are axioms in Christianity, which none of its genuine subjects will deny. If it be the duty of the poor to give of their penury, and of the middle classes, to appropriate a portion of their savings to promote the spread of the Gospel, it is certainly the duty of the rich to give of their abundance, and in increased ratio, since their necessities are more easily supplied, and there is a certainty about their worldly circumstances which others do not enjoy. The writer of this paper is anxious to gain the attention of the rich to this subject. Disciples of our common Lord, allow an appeal to be made to you, in all affection and fidelity. Your minds are open to conviction, as to the will of Christ. Full credit is given you for sincerity in your professed subjection to his authority. Your refraining to give is not ascribed to parsimony, much less to insensibility to the claims of the church; but to want of due consideration, or to the secret bewitching influence of the love of money, which, it is freely admitted, is as dangerous an affection in the poor as in the rich. Thus then, saith the Lord, "To whom much is given, of him also much shall be required." Thus it is given in command to the ministers of the Gospel, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." The sentiment presented in the latter part of this quotation, that

the best security against the danger of unsanctified worldly possessions, is a free and cheerful distribution, is of great importance; for not only is it true that "withholding more than is meet tendeth to poverty," but it is equally true, that the possession of great riches is a continual temptation to spiritual indifference, and a constant hindrance in the pursuit of eternal life. "How hardly shall they that have riches, enter into the kingdom of God." "The deceitfulness of riches," as well as the cares of poverty, "choke the word, and it becometh unfruitful."

Rich disciples of Jesus! you have tasted that the Lord is gracious; the love of God is shed abroad in your hearts; Jesus is precious to your souls: you know the value of his salvation; you rejoice in the supports of his gracious presence, more than in all riches; you indulge the prospect of eternal residence and communion with him above; you are not insensible to the moral wants and just claims of your ignorant and guilty fellow-men,—on the contrary, you have often pledged yourselves in the church, and before the world, to glorify Christ with all you have and all you are; but, have you faithfully acted out your principles and professions? Have you paid all you owe to your Lord? Would it satisfy you to have the tone of your religious principles estimated by the degree of your past or present liberality? Does the amount of your pecuniary efforts to spread the gospel at home and abroad, correspond with your real means of doing so, as well as with your professions of devotedness? Does the recollection of solemn vows, made in the chamber of sickness, in the sanctuary, at the table of the Lord, that you would do more for Christ, awaken no sense of shame as to the fidelity with which they have

been performed? Anticipating, as you do, the judgment to come, can you think without perturbation of the strict and impartial scrutiny to which Christ will subject all his servants, when he will "render unto every one of them according to his works?" (Rev. ii. 23.) Can you, under the impression which these inquiries produce, realize again the fact, that Christ has devolved on the church the honourable and benevolent work of providing the world at large with the means of salvation, and deliberately adopt the conclusion, that you have done, that you are doing, all you can to supply this provision? The fact, that the assumption on which this appeal rests, is very generally received as correct amongst the churches of our land, and that it has often been referred to on public occasions, by holy and self-denying men, whose personal and pecuniary sacrifices for the truth's sake have not been inconsiderable, should certainly gain for such appeal the candid and prayerful reception of the opulent members of Congregational Churches. Be this as it may, an attempt, however feeble, will have been made to awaken attention to the subject.

It is plainly unnecessary to dwell on the various modes in which the surplus property of the rich, when laid at the feet of Jesus, may be properly applied towards the attainment of the general object. The Bible Society, Missionary Societies, Christian Instruction Societies, Tract Societies, Sunday School Institutions, &c. would all greatly benefit by the increased supply of funds, which a faithful response to this appeal would, it is believed, immediately furnish. But without any wish to detract from the importance of these public institutions; on the contrary, with an ardent desire to secure for

them greatly enlarged facilities of usefulness, the writer of this paper would address himself especially to the denomination with which this Magazine is identified, and would suggest two or three ways in which its increase might be greatly promoted; satisfied as he is that its supposed peculiarities are "the simplicity of Christ," and that the establishment and spread of true religion at home is now the only security of augmented zeal to spread it through the world.

The erection of additional places of worship, is one object, (and a highly important one,) which the wealth of a few rich persons might easily accomplish. None will dispute whether the population of this country demands increasing provision of this nature. The increased number of churches, as they are technically and very erroneously termed, has done something to provide accommodation; but were this effected to a vastly greater degree, it would not satisfy the minds, as it could not diminish the obligations of those who derive their ideas of Christianity from the New Testament alone. How many old meeting-houses require to be taken down and rebuilt, not so much, it may be from their state of bad repair, as from the increased claims of the vicinity in which they are located? How greatly does the number of places require to be multiplied in the metropolis, and the large manufacturing towns, to say nothing of the villages of the kingdom? In how many instances is it the fact, that churches would enlarge their boundaries, but they cannot do so for want of means? But, if the rich would really contribute of their affluence as they might, and as they ought, these difficulties would in a great measure be surmounted at once, and incalculable good would ensue. On the

supposition that a rich man should give a thousand pounds towards the provision of accommodation to hear the word of God, he has only diminished his annual income by £50.; a sum which may easily be saved in the expenses of his establishment, and which, if lost, could make no perceptible difference in the means of his comfort. Let the rich imitate the conduct of the Roman centurion. He loved a nation, in which he was an alien, and built for its people a synagogue; surely the patriotism of Englishmen, and the religion of Congregational Dissenters, ought to originate many similar cases. There is indeed a man of whom it were dangerous for even a stranger to him to speak as he deserves in this respect. For many years, Thomas Wilson, Esq. has set to the wealthy professors of our denomination a noble and disinterested example of devotedness to its interests in this particular; alas! that it has been so very partially imitated. The recent effort of J. Hare, Esq. at Bristol, is a delightful pattern to others.

The increased support of the pastors of our churches, is another object to which the wealth of the opulent might with great propriety be devoted. They ought certainly to be raised above the necessity of careful anxiety for the things of this life; but how few of them are so! In any case, a mere subsistence for themselves and their families is all that is obtained, or can be looked for, at least under present circumstances. It is doubtless very undesirable that the pastors of the churches should be made to feel themselves under personal obligations as to their regular support:*

* The term *regular* is introduced to distinguish between the periodical contributions of the church, and the extraordinary efforts made to meet particular exigencies, or the kindness of private friends.

but is it not easy for a rich man to double or treble his subscription, and pass it into the general fund, and leave the minister in ignorance of every thing except the fact of increase? If the rich could but enter into the feelings of their ministers on this point, the necessity to urge such appropriation of their surplus property would cease.

One other thing only shall at present be suggested, *the support of evangelists*, or itinerant preachers of the word, under the direction of the churches. These are required in great numbers, both for the wants of our cities and towns, and for the more scattered population of villages and hamlets. The opportunities which the stated pastors enjoy of carrying the gospel into the regions beyond the present sphere of its influence are very limited, and unless itinerants, and in great numbers, be provided, whose express province it shall be to cultivate the desolate wastes, it is

difficult to conjecture how the dense masses of British population can be evangelized. Other means may be employed, and to a certain extent with success, but the preaching of the word is the grand instrument for converting the world. What gratification would it afford to the rich, to look out men of faith, and filled with the Holy Ghost, and support them whilst employed in such labours of love.

It is not necessary to enlarge; "a word to the wise is sufficient for them." The example of the first Christians, who even sold their property for the sake of the common weal; the example of a few wealthy Christians, whose labours we have seen, and whose success has been great; the example of the angels, who pledge themselves in their worship to the glory of Christ; the example of Christ himself, who emptied himself of riches, to enrich his people, all give sanction and importance to this appeal.

N. S.

A DEFENCE OF THE POLITICAL CONDUCT OF DISSENTERS.

To the Editors.—I HAVE read with much attention "The Strictures," &c. of your correspondent Alpha, inserted in the July number, and should certainly have been much surprised had such a paper appeared in your pages without the intimation you have given, that its sentiments are not in entire accordance with your own.

I am persuaded that you, in common with myself, sympathize with the pious feelings of that writer, but I can never subscribe to the sentiment which pervades his article, that Christians and Christian ministers are thankfully to accept the human governments which Providence may permit, rather than attempt, by active inter-

ference, to improve their constitution.

So then, if I understand Alpha, we are to leave human society to the uncontrolled influence of men who are destitute of religion, and all the right principles which we derive from the Gospel are to be kept in abeyance, lest we lose our spirituality in bringing them to bear upon mankind. I have no idea, Gentlemen, that the religion of our Lord and Saviour requires that its professors should form a neutral body in the state, but that, like the leaven, they are to diffuse right principles through the mass—like the salt of the earth, they are to correct moral putrescence, wherever it be found.

In political as well as personal conduct, there is a right and a wrong course, and if Christians discern "from the signs of the times," what measures ought to be adopted, to correct notorious public immoralities, or to avert those dangers which threaten the peace or liberty of the nation, are they to stand aloof because they are Christians? Should they not rather show, that Christianity is the parent and the patron of every public as well as every personal virtue.

I am sure the most spiritual and intelligent of our nonconformist forefathers thus felt and acted, and the freedom of our country from the popish superstitions and tyrannical rule of the Stuarts is a memorial of their Christian patriotism.

Permit me, Gentlemen, to remind your readers of some cases illustrative of this, in which the Dissenters, as such, did interfere in public affairs and parliamentary elections, not as mere party men, but as Christian patriots, and were led on and encouraged in their efforts by ministers eminent for their spirituality, the Howes, the Calamys, the Doddridges of past generations.

When the dissolution of 1678 occurred, the Court caressed the Dissenters, and sought their influence by fair promises, &c., but Mr. Howe, with commendation, observes, "that they every where entirely and unanimously fell in with the sober part of the nation, in the choice of such persons for the three parliaments that next succeeded, as it was known would, and who did, most generously assert the liberties of the nation and the Protestant religion."*

Soon after the happy accession of the House of Hanover, when

the Jacobite party were employing every method to restore the exiled Stuarts, Dr. Edmund Calamy waited upon George I. to present to his Majesty a copy of his work on the Trinity, who received it graciously, and, says the Doctor, "he was then pleased to tell me he took us Dissenters for his hearty friends, and desired me to let my brethren in the City know, that in the approaching election of members of parliament he depended on them to use their utmost influence, wherever they had any interest, in favour of such as were hearty for him and his family." The Doctor assured his Majesty that he might depend upon the support of his brethren, and the next day he called some ministers of each of the three denominations together, and delivered the message, who agreed that his Majesty's expectations should not be disappointed, to comply with which they took to be their interest and duty both;† and the character of the succeeding parliament proved that their influence had not been employed in vain.

In the year 1733, we find that an eminent dissenting minister, Rev. J. Barker, of London, wrote to Dr. Doddridge upon the elections then approaching, and the Doctor's answer proves that he needed not the prompting of his reverend brother upon the business.

"You need not make any apology for inquiring so particularly into the temper and conduct of the Dissenters of this neighbourhood, or for recommending us, at the approaching election, to evince the firmest and warmest attachment to a government with whose security I think our own to

* See Howe's "Case of the Protestant Dissenters represented and argued."

† Vide Calamy's Historical Account of his own Life, &c. vol. ii. pp. 447—449.

be inseparably connected. I have the satisfaction to inform you that, in the present circumstances, it is as much our inclination and pleasure, as it is our duty and interest, to do our utmost for its service. Our good people here are most of them far from being polite, nor do they pretend to be acquainted with the depths of politics; but they have the common sense to see that it were madness to throw ourselves into the hands of the Tories, and to seek our further establishment from those who are united in thirsting for our ruin.* The good Doctor having explained the position of the parties in the town and county of Northampton, adds, "I am getting a list of all the Dissenters who have votes for Northamptonshire, and could wish my brethren in all county towns would do the like." So that it is evident that Doddridge, who laboured more than any man of his time to promote among dissenting ministers spirituality and zeal for God, felt that an active participation in a political contest, in which great principles were involved, was quite compatible with the spirit and office of the Christian ministry. And may I not assert, that great principles are involved in that momentous question which now agitates the public mind? Has not the old system of election been the fruitful parent of venality, bribery, perjury, and debauchery, which have awfully increased the amount of our national sins. Does not Alpha know, that the old system of representation has protected African slavery, against the voice of the nation, perpetuated a sanguinary criminal code, and left unreformed that system of official swearing

which, in all our courts of law and offices of customs and excise, causes the holy name of God to be most horribly profaned. Your correspondent may advocate as long as he pleases the value of "spirituality" of mind, with which I fully concur, but let me remind him, that the best evidence of its existence is an entire sympathy with the mind of the Eternal one. Now, does Alpha imagine that the Omniscient and Holy God beholds the present working of our great social system with complacency? Is he not rather prepared to ask, "Shall I not be avenged on such a nation as this?" and is it not therefore a part of the duty of his servants to declare their abhorrence, and seek a reform of that system, under the accursed influence of which the land mourns?

I sympathized, I must confess, in that "joyous delight" which was expressed at some of our public meetings in "the new order of the day, graced by a royal leader;" for as, on those occasions, we were assembled to seek the improvement of the world, so the moral improvement of our own country is intimately connected therewith. "God shall bless us, and all the ends of the earth shall fear him."

Permit me to inquire, Has Alpha observed the character of the last parliamentary elections, as compared with all preceding ones? I imagine not, and therefore you will permit me to inform him, that the great question of parliamentary reform evidently produced a personal reform in the great body of the electors, as such, throughout the kingdom. At the former election, not yet twelve months ago, bribery and false-swearing, with all the hateful attendants of riot, drunkenness, and brutal outrage, characterized many

* Doddridge's Letters, vol. iii. pp. 125-127.

of the election contests. Many hundred thousand pounds were prodigally expended to corrupt the people in various places. But in the recent election, candidates have been returned without the expense of a shilling. The electors, though in the humbler classes of society, have nobly declined even the customary treats, so that the citizens of Bristol, for instance, who, in 1830, were crying out for "heavy wet," and were made mad with liquor, and ready for any violence, in 1831 declined their usual election suppers; and those who had often made successful experiments upon the venality of the people, were silenced and amazed at their own impotency and at this unexpected display of public virtue.

If Alpha cannot sympathize with such delightful improvements in public feeling, which happily

appeared throughout the country, I pity him, and venture to tell him, that his political partizanship, whether he know it or not, has gained the ascendancy over his spirituality of mind. I rejoice, therefore, that Dissenters, and dissenting ministers too, have nobly performed their duty in the late contest, a contest on which they entered, not as "politicians and party-men," but as those who seek, by their teaching, their example, and their influence to reform the nation; and it cannot be doubted by any unbiassed mind, that if that measure be enacted, which is now in progress, that one great cause of periodical depravity throughout the three kingdoms will be removed, not to name those important and long-desired measures of legislation which must follow in its train.

BETA.

ON CHRISTIAN MINISTERS AND WORLDLY POLITICS.

To the Editors.—I AM sorry to see a writer in your pages fostering prejudices in weak minds, which it is high time should be exploded. I could almost content myself with replying to Alpha in the words of Mr. Jay, which apply equally as much to ministers as to Christians, and shall, with your permission, copy them for the perusal of your readers, with but few additional remarks.

"As Christians are to think of living for a while in the world, it is not unseasonable for them to be affected with its occurrences and changes. Some plead for a kind of abstracted and sublimated devotion, which the circumstances in which they are placed by their Creator render equally impracticable and absurd. They are never to notice the affairs of go-

vernment, or the measures of administration; war or peace; liberty or slavery; plenty or scarcity; taxes, or money to pay their debts: all is to be equally indifferent to them, they are to leave these carnal and worldly things to others. But have they not bodies? Have they not families? Is religion founded on the ruins of humanity? When a man becomes a Christian, does he cease to be a member of civil society? Allowing that he be not the owner of the ship, but only a passenger in it, has he nothing to awaken his concern in the voyage? If he be only a traveller towards a better country, is he to be told, that because he is at an inn, which he is soon to leave, it should not excite any emotion in him, whether it be invaded by robbers, or consumed

by flames before the morning? 'In the peace thereof ye shall have peace.' And are not Christians to provide things honest in the sight of all men? Are they to detach themselves, while here, from the interests of their fellow creatures, or 'to rejoice with them that do rejoice,' or 'weep with them that weep'? Is not religion variously affected by public transactions? Can a Christian, for instance, be indifferent to the cause of freedom, even on a pious principle? Does not civil liberty necessarily include religious; and is it not necessary to the exertions of ministers, and the spreading of the Gospel?"*

Without further occupying your columns with a long answer to what appears to me to require but a short one, I would now ask, in addition, if the minister's office entirely merges that of the citizen? I imagine not; for he has political duties to perform, and he has, in like manner, political privileges to guard? I would also ask, Whether his becoming a minister must make him indifferent to his political privileges, and whether there be any more wisdom in leaving their entire management to others, than in leaving the furnishing of our own tables with perishing food, and the managing of our own lands, to other hands than our own? Alpha refers to the Apostles; let me refer to one of the most indefatigable of them all, who, when he had full liberty to preach the Gospel, yet firmly contended for the rights of a Roman citizen, Acts xvi. 37. I would further ask, Whether a citizen-minister be really out of his place, in prominently pleading for a mark of public gratitude to one whose political acts have rendered an essential service to the

cause of religion, in removing a test, which, while it curtailed the privilege of the Dissenter, led to the profanation of a most solemn ordinance? Alpha quotes the perpetually misapplied passage, "Let the potsherd strive with the potsherd of the earth," which, as it has not the remotest reference to such a subject, is a striking instance of the gross abuse of Scripture, when accommodated, and made to speak any thing we please; and as for his reference to Christ's words, "That his kingdom is not of this world," there is no parallel between a minister making politics subservient to religion and morals, and the making of religion a tool for politics. We are indeed often criminally indifferent on this point, and while providence affords us the means of at least powerfully controlling the representation, and so influencing the Government, we are contented to let the worst of men have every thing as they please, and thus virtually yield the reins, which we might check or direct, to the guidance either of bigots or infidels. That there are any men of a different character at the helm of affairs, is, under such neglect, a matter of wonder and thankfulness; but this does not excuse us for allowing one duty wholly to supersede another. I argue, then, that there are proper occasions which call for our services, and I should not feel quite contented, like Alpha, to neglect them. "Happy is he who condemneth not himself in the thing that he alloweth."

As I was not one of the platform-speakers who gave offence to your correspondent, I must leave the offenders to answer for themselves, which I am sure they are capable of doing. As a minister and a citizen, I shall continue to rejoice in the progress of reform, as a measure calculated to purify

* Jay's Sermons, vol. i. on John xvii. 15.

the morals of the country, and to sweep away many awful corruptions under which the land groans,

both in church and state. Your constant reader,

OMEGA.

ON A HARMONY OF THE FOUR EVANGELISTS.

THE specimens of a harmonized version of the four Gospels, inserted in some of the former Numbers of this work,* may enable its readers to estimate the utility of a similar performance, extended to the whole evangelical narrative. As a further preparation for such an undertaking, the rules and principles which ought to govern its execution will now be briefly considered.

The general object of a Harmony of the Evangelists is to collect from them a history of the life and actions of Christ, more perfect than is furnished by any of them singly, yet expressed in their own language, and possessing all their authority. The peculiarities of the Evangelists may reasonably be ascribed to their circumstances, character, and design, the time when they wrote, the persons whom they addressed, and other similar causes. Considerable variety is, accordingly, found in their writings; both with regard to the facts related, the order of their arrangement, and the manner in which they are described. A slight inspection is sufficient to show that the order of time is not always observed, and that many facts and explanations, given by one Evangelist, are omitted by others. That each of the Gospels was admirably adapted to its immediate purpose, cannot be doubted; but, for universal use, it is obviously desirable that the whole should be united into a regular and comprehensive history,

* Namely, in the Numbers for January, March, and April, of the present year.

wherein every occurrence and remark may find its appropriate place, and be expressed in the strongest and clearest language which the sacred writers supply. The elucidation thus given to the evangelical narrative is exceedingly valuable; and, indeed, without some such process, either mentally or visibly performed, it is scarcely possible to do justice to this important portion of Scripture. Amongst its many other advantages, may be mentioned the peculiar and powerful evidence which it affords to the genuineness and authenticity of the Gospels, founded on their minute and indirect coincidence with each other, and with external authorities; a coincidence utterly beyond the reach of accident, or of design, and which admits of no other explanation than the truth and originality of the writings in which it occurs.

The utility, as well as the difficulty of such an undertaking is attested by the great number of harmonies, amounting to several hundreds, which, from the time of Tatian downwards, have been offered to the world; and which might well be supposed to leave no room for further attempts of the same kind, were it not demonstrable that a large proportion of them are mere copies and imitations, and that, although many of them possess great merit, they are all more or less defective, either in plan, or in execution. In some, erroneous principles are openly assumed, and followed; such as, that all the Evangelists are per-

fectly methodical, or else that one of them is the unerring standard to which the rest should be compelled to conform. By certain harmonists, as by Archbishop Newcome, the Gospels are collated, but not united; by others, as by Professor White, in his *Diatessaron*, they are united, but not collated; and, neither in these, nor in the majority of other instances, is sufficient proof given of the correctness of the arrangement adopted.

In order that the reader may be satisfied that he is never withdrawn from scriptural ground, and induced to rest on mere human authority, a harmony should, in the first place, be formed on the original Greek text of the Evangelists; whenever two or more of them concur, the corresponding portions should be collated on one page, and united on the opposite one; and, for the order pursued, as well as for every other part of the process, demonstrable reasons should be assigned. For the accomplishment of this purpose, the Gospels ought to be subdivided, collated, arranged, and consolidated, on principles obviously correct, and manifestly executed; and, with this view, the ensuing rules are proposed. The object of subdivision is to determine, in each Gospel, the limits of distinct subjects, and of their subordinate parts; that of collation, to bring into juxta-position those portions of the several Evangelists which relate to the same subjects. The design of arrangement is to place all the parts, thus subdivided, and collated, in their natural order of succession; and that of consolidation, to deduce from the preceding processes, which reciprocally imply and assist each other, a select, complete, and methodical text of the evangelical narrative.

SUBDIVISION.

The rules of subdivision may be as follows:

1. Those successive portions in each Gospel which relate to subjects differing from each other in respect to time, place, persons, or other principal circumstances; as likewise, those which are either peculiar to one Evangelist, or common to two or more different ones, are to be separated. Thus, the final commission given by Christ to his apostles, *Matt. xxviii. 18—20*, is separated from the previous passage, describing his interview with them on a mountain in Galilee; because, as appears from collateral evidence, it happened at a later time, and in another place, namely in Jerusalem, on the day of the Ascension.

2. The extremes of excessive, and of defective subdivision are alike to be avoided. In the former case, the view of occurrences presented is vague, and incomplete; in the latter, as exemplified in the elaborate harmony of Toinard, and, more recently, in that of Dr. Townsend, it is broken and confused.

3. For the convenience of reference, the ordinary distinction into chapters and verses is to be noted; but, as it is not uniformly founded on the nature of the subject, it is not to be regarded as an authority.

COLLATION.

The chief problem in collation is to determine the identity or diversity of the subjects, occupying the paragraphs and subdivisions of two or more evangelists. This process is not always an easy one; since, with much apparent difference, there may be a real identity, and, with much resemblance, a real diversity. The following rules are suggested:

1. Similar passages in different

Evangelists, or those which in some respects resemble each other, but differ in point of time, place, persons, or other principal circumstances, are to be kept separate. Thus, the first miraculous draught of fishes, Luke v. 1—11, is distinguished from the first vocation of Peter, Andrew, James, and John, Matt. iv. 18—22, and Mark i. 16—20; because, both the time, and the principal circumstances are different, the former having followed, and the latter preceded the cure of the demoniac in the synagogue of Capernaum.

2. Parallel passages in different Evangelists, which although, perhaps, varying in minor details, agree in the circumstances above mentioned, including the occurrences which immediately precede or follow, are to be conjoined. Similarity of expression does not always imply identity of occasion, nor is omission equivalent to contradiction. Thus, the sermon on the mountain, as described by Matthew, chaps. v. vi. and vii; and by Luke, in chap. vi. 12—49, are united, as parallel, although the statement of the latter is brief and defective; because they agree in most, if not in all the particulars above noticed.

3. In complex passages, consisting of two or more paragraphs pertaining to the same general subject, the subordinate portions, or clauses, in different Evangelists are, on similar principles, to be conjoined or separated; but in this operation, as in that of subdivision, the more minute and ultimate part of the process should be performed mentally; since the result of its actual execution is exceedingly tedious and perplexing.

4. When two or more paragraphs, in different Evangelists, belong to the same subject, but are not strictly parallel, they are, as circumstances may require, to

be arranged in succession, so as to form a new complex passage.

ARRANGEMENT.

To direct the process of arrangement, the ensuing rules are proposed:

1. Chronological passages, or those attended with clear indications of time, or of sequence, whether direct, or indirect, are to be regarded as fixed, and to be arranged accordingly. Among the indications of sequence may be mentioned conjunctive particles, and other modes of grammatical connexion; and, in some cases, the rules of Hebrew poetry. The indications of time are too multifarious to admit of being here described.

2. The special connexion of certain passages is to be studied and preserved, so as to avoid substituting for the genuine order, one that is spurious and artificial. In several instances, passages correctly placed in the order of succession are found to be separated by a long interval of time. In some of these cases, the chasm may be filled up by materials collected from the same, or from a different Evangelist; in others, the materials are wanting. Thus, between John x. 21, and 22, there is a total deficiency in the narrative, corresponding to the period between the Feast of Tabernacles, and that of the Dedication. Between the final departure of Jesus from Capernaum, and his arrival in Peræa, Matt. xix. 1, and Mark x. 1, there is, also, an unnoticed interval, occupied by numerous events related by Luke alone.

3. When, of three particulars in immediate sequence, two are represented as more intimately connected, the third is to be regarded as the most remote. Yet, there are terms expressive of time,

or of sequence, such as, "instantly," "speedily," "on that day," &c., which; although at first sight they appear precise, and determinate, under some circumstances of strong contrary evidence, admit a certain latitude of interpretation.

4. The actual order of the Evangelists is never to be altered without competent necessity, and authority; therefore, anticipations, retrospects, or summaries, in which the regular order, although in some measure transgressed, is yet tacitly acknowledged, are, in general, to be retained in their original position, and by no means to be transposed, merely for the purpose of collating them with similar passages in another Evangelist. Thus, the anticipated notice in Luke iii. 19, 20, of the imprisonment of John the Baptist, is properly retained in its present situation; but, the retrospective account of the supper at Bethany, in Matt. xxvi. 6—16, Mark xiv. 3—11; is advantageously transferred to its natural place.

5. For a like reason, unconnected passages, or those unattended with any positive indications of time, or of sequence, are, also, to be left in their actual situation, in regard to those immediately preceding, or following them; or, should one of these have been transposed, in regard to that which retains its original position. Agreeably to this rule, the first five chapters of John's Gospel, and the greater part of those from chap. vii. to chap. xi. inclusive, must be regarded as distinct sections, which neither admit of interpolation, nor of transposition.

6. When, in unconnected passages common to three, or all of the Evangelists, the order of succession is various, the order of the majority is to be preferred; unless the prevailing regularity or irregularity of the context in either of

them, or some other special reason, furnishes peculiar grounds of preference, or of rejection. Thus, in the account of the miraculous cure of the paralytic man, let down through the roof of the apostles' house at Capernaum, the parallel order of Mark ii. 3—12, and of Luke v. 18—26, being that of the majority, is preferred to the order assigned in Matt. ix. 2—8.

7. One or two particulars, such as the genealogy of Joseph, at the beginning of Matthew's Gospel, being not only unconnected, but, as it were, external documents, may, without impropriety, be transferred to any place where they may be most conveniently inserted; as, for example, immediately after the genealogy of Mary, given by Luke, iii. 23—38.

CONSOLIDATION.

When the four Gospels have been thus subdivided, collated, and arranged, the last process to be performed is to consolidate, or unite them into a select, regular, and comprehensive narrative, for which end the following rules are offered:

1. No addition, subtraction, or alteration of the original text is to be made without strict necessity, and without being duly noticed, and explained. In the harmony now contemplated, it is proposed to omit three passages only, as unsuitable to its universal character; namely, the preface of Luke's Gospel, i. 1—4; and two short, and, as it were, private notes, near the end of that by John, xx. 30, 31; and xxi. 24, 25. In order, however, that these may not be overlooked, they are to be inserted at the foot of the page.

2. With these exceptions, all singular passages, that is, passages peculiar to any single Evangelist, are to be adopted without change, in the order assigned them by the preceding operations.

3. In concordances, or parallel

passages, common to two or more Evangelists, the subordinate portions, or clauses, peculiar to any one of them are, in like manner, to be simply adopted. In other cases, the text of that Gospel is to be preferred which is the most perfect in matter, and in style, and which best agrees with the previous and subsequent portions of the consolidated text.

4. In combining the statements of different Evangelists, and, more especially, their reports of discourses, the portions adopted should not be all which can be tolerably united; but those, only, which fairly represent the occurrence, as it must reasonably be supposed to have taken place. The former error is exemplified in the redundant harmonies of Osiander, and of his followers.

5. The minute consolidation of purely narrative passages is less necessary than that of dialogues, and discourses. In the first case, the text of one Evangelist, provided it is generally preferable, and the differences of expression are small, may be exclusively adopted, without intermixing that of others; and, in some instances, the arrangement may be taken from one Evangelist, and the words from another.

6. When two accounts of a discourse, the one in the narrative, the other in the colloquial form concur, and are synonymous, the latter should always be retained, as the most essential, and impressive; while the former may sometimes be omitted, as superfluous.

The dulness, and seeming sterility of abstract rules and principles, although abundantly compensated by their practical utility, frequently lead to their neglect. When rightly framed, and executed, they form, as it were, an Ariadnean clew, by means of which minds of moderate capacity may

be conducted, with comparative ease, through the labyrinth of investigation, to the acquisition of valuable knowledge. Without their aid, men of the greatest genius and learning are not only liable to mislead themselves, and their followers, but their very talents and attainments are apt to give authority to error, and to divert the attention from the pursuit of truth. This may serve as an apology for the introduction of the foregoing rules; and, with a view to render the application of them, and the reasons on which they are founded, more interesting, and intelligible, a short illustration of the method proposed will, if deemed acceptable, be exhibited in an ensuing number. For this purpose, a part of the harmonized version formerly presented will be collated with the corresponding portion of the four Gospels in the authorised version, on the same plan which it is intended to pursue with the original Greek text. The third section of the narrative of the sufferings and death of Christ, describing his condemnation by the Sanhedrim, will be selected on this occasion, because it affords the first opportunity in the course of that narrative for illustrating the several processes recommended; and, also, because it includes the seeming discrepancy of Peter's denying Jesus seven times, instead of three, a circumstance requiring explanation. This fact, which has hitherto been overlooked, and which, without the aid of an accurate analysis, could scarcely have been discovered, will be shown, not only to be in perfect accordance with the explicit, and repeated predictions of Christ, that Peter would thrice disown him; but, even, to furnish a new, and remarkable proof of their veracity. To avoid undue prolixity, some paragraphs of this section will be abridged, by inserting only their

first, and last words, an arrangement which will be attended with little inconvenience; since, by means of the references given, the remain-

der can, if required, be readily consulted. W. S.

(*To be continued.*)

London, August, 1831.

MR. SCALES'S DEFENCE OF TOWGOOD AND GRAHAM, AGAINST
THE REMARKS OF AN ECLECTIC REVIEWER.

To the Editors.—IT is with considerable reluctance that I venture to address you on a subject which may be deemed, in some measure personal, to myself, and which might tend to involve you in collision with the respectable Periodical of which I have to complain. I hope, however, that I shall not violate the laws and courtesies of Christian propriety and temperate discussion, and that nothing will escape me unbecomingly the character of your Journal, and which is not justly called for by the occasion on which I write. For my own vindication merely I should never have thought of taking such a step; that, indeed, might be left, without any peril, to the merits of the case itself: but having, by my recommendation of some valuable writings on the subject of dissent, brought down upon them the reprehensive and disparaging remarks of an Eclectic Reviewer, I am anxious to enter my protest against his judgment, so far as the writers in question are concerned, as well as against that strange and extravagant view of the duties of Dissenters at the present crisis, which that review has lately exhibited.

In a small volume which was written for the purpose of exciting attention to the principles which distinguish us as Protestant Dissenters, I deemed it incumbent to point out to those who might wish still further to investigate the subjects in debate, such works as

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appeared to me well calculated to assist their inquiries, and named the writings of *Pierce and Towgood, Graham and Conder*, with others of a biographical and historical character. The Eclectic Review for August 1830, in noticing that volume, after a few remarks upon the character of the book itself, was pleased to pronounce the authors whom I had recommended, at least the first three above named, "to be wholly inefficient as the means of extending and recommending the principles of Dissenters, and neither adapted to the present times, nor calculated to advance the interests of piety by their circulation;" and in a note it was said, "Mr. Conder's work on Protestant Nonconformity, avowedly written with the ambitious hope of superseding these works, and of redeeming the subject 'from the disadvantages of controversy,' ought not to have been classed with them." Grieved by these injudicious and unwarranted remarks, as I thought them, upon authors who have deserved well of all the genuine friends of civil and religious liberty, and Protestant nonconformity, in publishing a second edition of the work already referred to, I took occasion to repeat the list of books, and to strengthen that recommendation by quotations from the Eclectic Review, which had repeatedly held them forth and eulogised them as the able expositors and unanswerable advocates of nonconformist prin-

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ciples. But I must here beg leave to insert the note itself, which has given such mortal offence to the reviewer.

"The author of 'Protestant Nonconformity' resents the coupling of his name and book with the writings of Pierce, Towgood, and Graham, as if he felt degraded in their company, and aspired to a higher and more honourable rank than he allows them to occupy, and to fame and immortality, such as their 'fugitive controversy' will never reach. Perhaps his ambition may be gratified, and his writings may live when theirs are forgotten: for the present, however, they are read and prized; and his own recorded opinions of their surpassing worth and excellence are also remembered, and form a striking contrast with the late ungenerous attempt of the Eclectic Review to spoil them of their just reputation, and consign them to a premature oblivion. There was a time when that Journal held very different language—when, instead of sneering at 'the sacred cause of Dissent,' and proscribing its advocates, it was itself one of the most strenuous, approved, and apparently faithful labourers in that cause, and one of the most enthusiastic admirers and eulogists of those writers. Then it was wont to speak of them, on all fitting occasions, in such terms as the following: 'Should any wish to know what Dissenters really are, we shall endeavour to inform them—they know the maxim *audi alteram partem*; and we venture to say, they will be repaid for the perusal of such works as 'Pierce's Vindication of the Dissenting Brethren,' and 'Towgood's Letters.'" *Ecl. Rev. New Series*, 1814, p. 486. 'We recommend 'Towgood's Dissent from the Church of England fully justified,' to the serious perusal of Churchmen. If its statements be false, or its arguments powerless, they will be able to disprove them, and may then laugh at or pity the weakness of Dissenters. Let them read Towgood fairly, and follow out fully their convictions. We love truth and justice, and therefore strongly recommend the reading of 'Hooker's Ecclesiastical Polity' at the same time. Will Churchmen, and especially the clergy, recommend Towgood to their readers?' *Ecl. Rev.* 1815, p. 458. Of Graham, when quoting a long and powerful passage from his 'Review of Ecclesiastical Establishments,' they say 'A writer, whose profound work is destined to receive an attention appropriate to its rare merits.' *Ecl. Rev.* 1816, p. 137. And yet these are the identical works, which, in the very last number of the same Review, still under the conduct

of persons assuming to be Protestant Dissenters, are pronounced to be wholly inefficient as the means of extending, &c. &c. Has any thing occurred within the last few years to render all that had been previously written about religious establishments, and the evils arising out of them, antiquated and obsolete? or has the Church of England so effectually reformed itself since 1816, the date of the last of the above quotations, or since 1818, when 'Protestant Nonconformity' was published, as to take away all the obnoxious causes of dissatisfaction, and to render separation unreasonable? Perhaps Mr. Riland's book * is the best answer to such a question. We are not aware of any change in the constitution and government of the Church, or in the relative position and circumstances of Dissenters, which would warrant us to forego our principles; and every day we see much in their powerful and beneficial operation to encourage a firm and more unflinching adherence to them. We would not be bigots, but neither would we be trimmers, and time-servers. Approving, as we do, the spirited and uncompromising manner in which Mr. Corder's book has advocated the principles of nonconformity, we have retained it in our list, notwithstanding his disclaimer and protest; and we beg to add another treatise, which is peculiarly worthy of the serious and attentive perusal of both Churchmen and Dissenters, viz. Ballantyne's Comparison of Established and Dissenting Churches."

That this note involves a charge of inconsistency, and imputes to the review a change of opinion, is readily acknowledged; but that there is any thing in it "gross and unmannerly," cannot, I think, be made to appear; nor will it be counted "slandrous and ungentlemanly," except so far as truth may be deemed a libel, and the accumulation of evidence is felt to be unpalatable by the party accused. I apprehend, however, that the mischievous scurrility of Frazer's Magazine, which also quoted and garbled this unfortunate note of mine, has done far more than the note itself, to disturb the reviewer's self-complacency, and

* It formed one of the subjects of review in the article complained of.

put him out of temper; and like a man strongly excited, he has not been very nice and discriminating, in giving vent to his anger, but has hurled at one of the offenders, the vengeance and abuse which, in his cooler moments, he would have directed against the other, or which peradventure he would have deemed it better to suppress. In what other way can it be explained why he suffered nearly three-quarters of a year to elapse without any outcry respecting this foul and aggravated wrong?

In the Eclectic Review of last month, there is an attempt to justify the Reviewer's previous judgment upon Pierce, Towgood, and Graham; though he confines that attempt to one of these writers, and does not offer a single remark respecting the other two, who had fallen equally under his ban and proscription. "Mr. Scales cannot be ignorant that Towgood was no enemy to establishments, as such, still less an advocate of Independency; and that most, if not all the objections he brings forward, against the Church of England, would be annihilated by certain and specific reforms, or by a scheme of liberal comprehension. He must know too that the learned writer was an Arian, and that his book is by no means adapted to promote a spirit of piety among 'juvenile readers.'" It would be no easy task for the Reviewer to prove, it certainly is more than Mr. Scales knows, that the learned Towgood was favourable to religious establishments; his book was written, as its title-page shows, to "justify Dissent from the Church of England, as the genuine and just consequence of the allegiance due to Christ, the only Lawgiver in the church;" he contends for "the primitive apostolic plan of discipline and worship established

in the word of God," and only then would he entertain the question of conformity to the church, "when those things are laid aside which are no parts at all of genuine, original, real Christianity."

Towgood's objections, we are told, would be annihilated by certain specific reforms, or by a scheme of liberal comprehension. "But those reforms must be extensive and radical indeed, which would satisfy the demands of Towgood; they would totally renovate the character and constitution of the church; for he claims nothing less than the abandonment of human authority; the recognition of the Scriptures as the only rule of faith and discipline; subjection to Christ as the only fountain of influence, jurisdiction, and power, as the supreme Head, the only Lawgiver and Sovereign of the church, whose constitution and frame must be looked for only in the Bible, and which scorns to owe its support to the powers, preferments, and riches of this world." Where is the Dissenter to be found, whose objections would not be annihilated by such reforms as these; who would not gladly cast in his lot with a church that he believed to be thus scripturally constituted?

Moreover, as those reforms are not yet made, as the evils complained of by Towgood exist in all their glaring deformity, neither removed nor mitigated, his objections to them are just as valid and reasonable now as they were when his letters were first printed. Had there been any extensive or even partial reforms since his day, so far his objections would have been weakened, and his book just to that point, "not adapted to the present times." But let the Reviewer point out, if he can, any evil that Towgood exposes, (the

Sacrament and Test excepted,) which does not still cleave to the church.

Towgood, we are further told, was an Arian, and his book is by no means adapted to promote piety. I must be allowed to say, that this objection is very unfair and illiberal, and exceedingly frivolous. Does the Reviewer mean to insinuate that every book is to be put into the *Index Expurgatorius*, whose author does not happen to be thoroughly orthodox, no matter what may be the subjects which he discusses? Does he intend in this way to repudiate all our historians and poets, all our philologists and philosophers, whose theological creed admitted any point which was heretical? And yet, unless this be his principle and his practice, the observation he has made is uncalled for and invidious. It is not from "the Dissenting Gentleman's letters," he has learned that Towgood was an Arian: with the exception of some few remarks on the Athanasian Creed, there is nothing in his book to excite any suspicion of heterodoxy; and what he says upon that topic has been said again and again by sound and steadfast Trinitarians, and by no-one more decisively than Mr. Conder, who calls that creed "a monstrous specimen of the perverted zeal, and anti-christian animosity, which, at the period of its composition, infected the minds of good men," and justly accuses its vindictive anathema of "impious presumption." Controversy upon any topics, and in any hands, is, perhaps, rarely calculated to promote piety; but I have never yet perceived that Towgood was more injurious to the piety of even "juvenile readers" than other controvertists. I never yet heard of his perverting one to Arianism;

but I have known him confirm many in their nonconformity; and yet it is asserted, that "in such polemical works as Towgood's, the reader would search in vain for those principles." I think this assertion has been already disproved; for though his letters do not present them in any system or series, in almost every page they are recognized, and he unequivocally maintains, and expressly asserts, *the entire sufficiency of the Holy Scriptures as the only rule of faith and discipline; the headship of Christ as the only lawgiver of his church; the right of private judgment, and the right of every man to choose his own pastor;* which are usually and justly regarded as the leading principles of Protestant nonconformity.

It is a little singular that the Reviewer, though he included the bold and vigorous work of Graham on "Ecclesiastical Establishments," in his proscription, has not offered a single word, either in vindication or retraction of the judicial sentence he had ventured to pronounce. Of Graham, he could not say that he was no enemy to establishments, as such; or that he brought forward objections against the Church of England, which would be annihilated by specific reforms, or that he held heterodox opinions, and was an Arian, or that the reader would vainly search his book for principles; and yet, although nothing of this kind can be charged upon him, he is condemned to be flung into the gulf of oblivion, and to find his place amongst those unfortunate wights of former days, who vainly sighed after immortality, and anxiously toiled in writing volumes, which might be "useful for the time when they were written, but which are not adapted to the present times, and

are wholly inefficient." But Graham's Review of Ecclesiastical Establishments is not a book of one age or of one country it teaches and maintains principles which cannot be restricted by any local boundaries, or rendered obsolete by any lapse of years; nor has it yet received, even from Dissenters themselves, "the attention which is due to its rare merits."

I hope it will not be deemed presumption, when I say that I differ altogether from the conclusion of the Eclectic Reviewer, when he pronounces such works as Towgood and Graham unsuited to these times; in my apprehension they are peculiarly seasonable. To quote from Graham's preface, written nearly forty years ago, and rendered by the progress of events still more applicable to our own days:—"the present age is become remarkable for strange revolutions in the sentiments of Christians, as well as in the political systems of all nations. Mankind begin to know liberty, to taste her sweets, and to aspire after a full enjoyment of that treasure which she alone can bestow. Liberality of sentiment seems, in spite of every obstruction, to force its ways into parliaments and cabinets, into convocations, and even conclaves. Hail, thou auspicious age!" Now, if ever, is the time to diffuse information and scriptural principles, when the spirit of inquiry is abroad and active, and men, having shaken off that veneration for institutions, whether civil or religious, which rested on the mere pretext of their antiquity and establishment, are beginning to value such institutions according to their efficiency and real worth. I may, however, be told, that for such a purpose we have much more suitable books than Graham or Towgood; the Eclectic Review may assure me

that all such writings are now superseded, and Mr. Conder tells us that it was his ambition to do so. But tastes differ, and men have their partialities, which, although unseasonable, perhaps, must yet be gratified. It was presuming rather too much to expect that the nonconformists of the present age should consent to become the *men of one book*, however excellent of its kind, that all the foregoing treatises on the subject were to be forgotten, and that for the future none must invade that patent. Mr. Conder was, of course, quite at liberty to choose his mode of conducting the inquiry; and he has, it is acknowledged on all hands, and by none more sincerely than your present correspondent, displayed admirable skill and judgment upon the great points and principles of Protestant nonconformity. But, with all its excellencies, his book is not adapted to general readers, and requires more time, and attention, and abstraction, than they can bring to the perusal of it. It is admirably suited to a well-disciplined and philosophic mind, and, by its well conducted trains of reasoning, it is pre-eminently calculated to persuade and convince such readers; but there are different ways, and some more direct than others, of arriving at the same conclusions; and while he is guiding his disciples by a circuitous course, and with more of system and stratagem, those who take such writers as Towgood and Graham as their guides, will often reach the point before him. Instead of superseding them, therefore, let him be content to share the honour with them, and display something of the meekness of the Jewish legislator, although Eldad and Medad should continue to prophecy in the camp. Once, at least, if not oftener, since they were intended

to be set aside, have the feelings of early and cherished attachment towards these writers been revived, and a passing tribute of esteem, not unlike that of former years, has been paid them. The Quarterly Review having quoted "*Palmer's Catechism*" as a standard work among Dissenters, the Eclectic denies that it is entitled to any such rank, and tells the Quarterly that "there are tracts explanatory of the principles of dissent, which have obtained a ten-fold larger circulation; but if he never met with any of these, he must have heard of Towgood's Letters to White, which, perhaps, has some claim to be styled a standard work among Dissenters, as it is a staggering work among Churchmen,—a work which it would have been worthy of the prowess of a Quarterly Reviewer to encounter. We say nothing of Mr. Conder's work, for obvious reasons, although it might be presumed to be not less a standard work than the Protestant Dissenter's Catechism;" he does not, however, say, *more than Towgood's Letters*.—Eclectic Review, April, 1825, p. 372.

Permit me, in conclusion, to refer to some opinions and injunctions of the Eclectic Review respecting the duty of Protestant Dissenters in the present crisis, which have surprised and grieved many of its readers, and which fully account for its reprehension of the writings in question, and its endeavours to render them unpopular. In the Number for December, 1829, it says to Dissenters, "*Forget your old and fruitless controversy with the church, till better times give you a better hope of being listened to. Meanwhile use your great influence, without guile, without ulterior designs, for effecting a restoration of the Established Church, such as it is, to purity and efficiency, to the*

purity of its written constitutions." This is, in effect, a demand upon the Protestant Dissenters to forget their principles, to abandon their own interests, that they may join to support a falling cause, and bolster up a system which, if there be any truth in their principles, and any reason in their nonconformity, must be unscriptural and unjust. Surely this is asking more than is meet; and such representations are exceedingly mischievous, and calculated to mislead. If our principles are wrong, let it be proved that they are so, and I trust we shall have virtue enough to abandon them; but if they are right, then let them freely and fairly operate, and let us labour to spread them as widely as possible. If, on the other hand, religious establishments are good and scriptural, why then let us not only help them, but join them; let us make common cause with them, and bury "our old and fruitless controversy" in eternal oblivion; the sooner we forget it the better; but if they should be found unwarranted by the New Testament, and opposed to the interests of true religion; if, in a word, they are what the author of "*Protestant Nonconformity*" has declared, and has proved them to be, then are Protestant Dissenters fully justified to God, to their own consciences, and to society at large, in refusing to take any voluntary part towards their support and perpetuation. They may be denounced as "narrow-minded, and vulgar-minded," because they think fit to adhere to their own principles, and labour rather to spread what they believe to be pure and scriptural Christianity, than to expend their influence in mending a system, which is radically evil, and whose "written constitutions" are at variance with the laws of Christ; but such rebukes

must not deter them from the onward course of duty, nor impair their zeal in the service of that cause which, however misrepresented and calumniated, they must still regard as "the cause of truth, honour, and liberty, and in a great measure the cause of serious piety too." To those who differ from them, and especially towards their pious friends of the Church of England, they will, I doubt not, continue to exercise all good fellowship and kindness; they appreciate the worth, integrity, and usefulness of that host of excellent men who are labouring within the pale of the Establishment, and can unfeignedly rejoice in their success; but this does not blind them to the errors of that system which those worthy men are upholding, nor reconcile them to its evils; they dare not say of it, "*Esto perpetua*;" but their opposition to it shall be candid and honourable; the only weapons of their warfare with it shall be reason and the Scriptures, and by these they are willing to stand or fall. "Let it be enough for us," (I adopt the

words of Mr. Conder, as best expressing my own opinion and feeling on the subject) "to hold fast the truth, and leave error to its fate; to 'set up the ark, and see if Dagon will fall.'"

I fear, lest the length of these remarks should encroach unduly on your valuable pages, and your readers should complain of their prolixity; let my excuse be the importance of the subject itself, and my anxiety to vindicate some favourite authors, to whom the nonconformists of the present day owe great obligations, and whose writings, it has been my object to show, may yet be perused with considerable advantage. Having no object to gain by an assumed signature, and having, indeed, already declared myself, I beg, with every good wish for the increasing circulation and influence of your excellent Magazine, to subscribe, Gentlemen,

Your's, most respectfully,

THOMAS SCALES.

Leeds, July 15, 1831.

* Protestant Nonconformity, vol. li. p. 487.

NOTES OF A STUDENT.

No. VI.

MEXICAN SACRIFICES.

COLUMBUS, when passing over the till then untravelled Atlantic, fondly indulged the imagination, that he was going to land on the shores of an earthly Elysian, where violence was unknown to its inhabitants, and the reign of purity still maintained. His successors in enterprise, however, found a commonality of feature in the moral character of the eastern and western world. Awful acknowledgments of human apostacy were witnessed by the early

European settlers, among the aborigines of the country of their adoption; for superstition had every where unfurled her gloomy banner, and waved her ensanguined spear over myriads of devoted victims. The gods of Mexico and Peru had their reeking shrines, attendant priests, and expiatory rituals; and man was there found, on the new-discovered continent, practically confessing the awfulness of his fall, and his need of an atonement.

In the Codex Borgianus, there is a Mexican painting representing the sacrifice of a human victim—

a priest clothed in a monstrous disguise, is pictured, tearing out the heart of the sufferer, whilst another priest, on the left, pours out the blood upon the image of the sun, which is drawn occupying a niche in a temple. An account of the introduction of this horrid rite has been preserved by Humboldt, drawn from the Mexican historians, who, upon the subjugation of their country, wrote in their own language, but making use of the Spanish character, a narrative of the event.

The Aztecks, (the original possessors of Mexico,) were subject to the sway of the King of Calhuacan, whom they had materially assisted in his victory over the inhabitants of the town of Xochimilco. At the termination of hostilities, they wished to offer a solemn sacrifice to their god of war, Huitzilopochtli; they sent to the King of Calhuacan for some valuable object to offer to him. The king sent them a dead bird, wrapped in a coarse cloth, and intimated that he himself would be present at the solemnity. Indignant at the insult, the Aztecks determined, by a till then unheard of sacrifice, to make their masters dread their vengeance. Accordingly, at the festival, they brought forward four Xochimilek prisoners, and offered them to their god. This sample of ferocity had its intended effect. The Calhuans, fearing a similar fate, immediately gave the Aztecks their liberty, with an injunction to quit their territory. The third sacrifice was of a fearfully atrocious character. The liberated Aztecks, inflamed with hatred against their former masters, meditated a terrible reprisal. The priests accordingly declared to the King of Calhuacan, that it was the wish of their god that his daughter should be brought up in his temple, that after her

death she might take her place among the Mexican divinities. The monarch suffered himself to be persuaded, and brought himself his daughter to the temple. The priests conducted them into its gloomy recesses, when the father and child were separated. Soon after a tumult was heard in the sanctuary; a censer was then placed in the hands of the infatuated king, who was directed to light the copal; by its light the distracted parent discovered his daughter tied to a pillar, her bosom mangled, and deprived of life. Well might one of the titles of the deity be Tetzahuitl, or the *terrific*. We have no means of satisfying ourselves whether the sacrifice of the four Xochimilek prisoners was really the first among the ancient Mexicans. Humboldt hints that these sanguinary rites had been practised, and that there had been a respite only because prisoners were wanting, and consequently victims.

In levelling the great square of Mexico, there was found an ancient Azteck bas-relief, commonly designated (*pedra de los sacrificios*;) or the stone of sacrifice. Upon this fatal stone, the prisoners taken in war were laid, whilst the tapiltzin, or sacrificing priest, tore out the hearts of the writhing sufferers. Similar monuments are found in northern Europe, which were used for the purpose of sacrifice by the early Gothic tribes. Upon the plains of Sweden and Denmark, or fixed on some gentle eminence, the remains of altars have been found in modern times, where the inhabitants assembled to practice their sanguinary rites, and perform the bloody ceremonies of their gloomy mythology. These rude erections generally consist of three long pieces of perpendicular rock, upon which is placed a flat stone, which

forms the table of the altar. A large cavity is frequently found in the table, which was probably intended to receive the blood of the victims. The priest, whilst brandishing the sacrificial knife, exclaimed, "I devote thee to Odin!" "I send thee to Odin!" or, "I devote thee for a good harvest, for the return of a fruitful season!"

The accounts of the Spanish historians of the numbers sacrificed by the Mexicans are evident exaggerations. Gomara tells us, that in most years there were 20,000, and in some 50,000 victims. Two of Cortes' officers, he observes, counted the number of skulls ranged in a building erected to receive them, and they amounted to 136,000. (*General Chronicle of the Indies*, c. 229.) Torquemada asserts, that 20,000 children were sacrificed annually, besides the other victims. (*Indian Monarchy*, lib. 7, c. 21.) The reasoning of Las Casas, and after him Robertson, is however just, that if so great a number were sacrificed, the population must soon have been exterminated, and the country would not have been so well peopled as the Spaniards found it. A soldier of Cortes, Bernal Diaz del Castillo, tells us, that the Franciscan Monks, who instituted an inquiry, fixed the number at 2,500 annually.

No. VII.

"GO UP, THOU BALD-HEAD."

THE transaction to which these words refer has been interpreted by some as representing the character of Elisha in a most unfavourable light. It is true that the statement comes from those who pay little or no respect to the sacred writings; but nevertheless, it is necessary that the charge should be examined and refuted. Elisha has been held in

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honour by the church as a distinguished member of that band of prophets who prepared the way of their great Master, and the following remarks will perhaps tend to show that his title to such consideration cannot be disputed.

"And he went up from thence unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald-head; go up, thou bald-head. And he turned back and looked on them, and cursed them in the name of the Lord. And there came forth two she-bears out of the wood, and tare forty and two children of them." 2 Kings ii. 23, 24.

The conduct of Elisha, upon this occasion, is represented by objectors as vindictive and unnatural in the extreme. The scene referred to is pictured by them with truly dramatic effect. A company of innocent children, struck with the naked appearance of an old man's head, surround him in sport and merriment, and playfully remind him of his aged aspect; whilst the hoary misanthrope, instead of sympathising with them in their mirth, curses them in the name of his God, and invokes the wild beasts of the forest to come forth for their destruction. Does not then this story, we are asked, directly charge the prophet with wanton cruelty, and also impeach the moral character of Jehovah, in gratifying his malicious feelings? Such a conclusion, however, we shall see the transaction by no means warrants.

1st. *The scoffers of the prophet were not little children, but young men.*

The word rendered *little*, when applied to men, is frequently used to distinguish the young from those advanced in years, and not to indicate those who are small in sta-

ture; and the other word is often translated *servants* and *young men*, and should, as Dr. Sharpe observes, have been so rendered here, as, by the structure of the original text, females seem to be acquitted. At the time when Joseph interpreted the dreams of the Egyptian monarch, he is said to have been "a young man, an Hebrew, a servant to the guards;" but the same word is used in the passage as occurs with reference to the Bethelites, Joshua, "the son of Nun, a young man," ministering in the tabernacle; and "a young man mighty in valour;" and "Ziba, the servant of Mephibosheth;" and "Gehazi, the servant of Elijah," might as properly have been represented unto us as children, for the same word occurs in the original, as the scoffers of the aged Elisha. The different rendering of the text in these places, and the circumstance of the mockers coming out of the city, together with the language they employed, prove to us, that no infantine assembly is referred to, but that "there came forth *young men* out of the city."

2d. *The language made use of by the scoffers had a determinate and blasphemous meaning.* Elisha was not assailed with the playful words of an infant group—the mere babbling of children. If we turn to the account of his Master's translation, we find the same word used in describing the *going up* of Elijah, as the Bethelites employed in bidding Elisha *go up*. The expression was then evidently used with reference to Elijah's translation, which they blasphemously denied and ridiculed; and their acclamation was an impious taunting of the prophet, to prove the truth of the event, by ascending himself, if he could. An insult offered to an aged man, on account of his naked head, was not *alone*

the crime of the scoffers—they cast indignity upon the memory of Elijah, and openly dishonoured Elijah's God, by mocking at the report of his having translated him.

3d. *The life of the prophet was probably at this time in danger.*

Jeroboam had established, some years previous, a systematic idolatry at Bethel; he set up there one of his own golden calves, made priests of the lowest of the people, burnt incense himself upon the altar like one of the native priests of the city, and thus made the maintenance of the idolatrous ritual a source of profit and advantage to the people. Sustaining, then, the character of Jehovah's prophet, Elisha would be regarded by the idolators in Bethel as their uncompromising adversary; and the assault made by the youth of the city upon him, was the expression of this hostility, which, had it not been checked by the avenging hand of heaven, might have terminated in his death.

4th. *Elisha's character is represented as mild and compassionate.*

When called to attend Elijah, we are told, and the instance illustrates his kindly and affectionate feelings, that he left the field where he was ploughing, to kiss his father and mother; and when relieving the wants of the poor indigent widow, and raising to life the child of the Shunamite, we see the same gentle tenderness apparent. A personal affront the prophet would have forgiven, and overcome the evil intended him by his enemies with good; but an impious mockery of his God, and that too by the youth of an idolatrous city, was deserving of the judgments of heaven. Elisha's curse was not, then, the result of an old man's petulance or malevolent temper; it was pronounced with solemn deliberation "in the name of the Lord," and, as the event

proved, by his authority; and hence it must be regarded as one of the impressive instances on record, of Jehovah coming "out of his place to punish the inhabitants of the earth."

"Go up, thou bald-head!" was then a blasphemous mockery of one of the sublimest miracles of holy writ; and the fate of the sons of Bethel presents us with a practical illustration of the truth, that "God is not mocked" with impunity. In the history of the "de-

spisers," a period has always arrived when Jehovah, by his judgments, has said, "Behold, and wonder, and perish." "All are his servants;" and he can not only send forth the "stormy wind, fulfilling his word," and the angels who excel in strength to do his pleasure, but the fiercest beasts of the forest are at his command, and their wildness is tamed into submission at his will, or directed against the daring despisers of his power.

A CALL TO PRAYER.

To the Editors.—ALLOW me, at this eventful season, to suggest a hint to my brethren in Christ, in the ministry, through the medium of your valuable Magazine.

Ought not the lifted hand of God, now visiting some of the nations of Europe with pestilence, to be solemnly regarded by us?

Mr. Knill, of St. Petersburg, in a heart-piercing letter to Mr. Swan, mentions that the cholera had entered into his family; his eldest born had been taken; the second was in the agonies of death, and his wife had been seized with the dreadful symptoms of the disease.

It is the serious conviction of some, most capable of forming a right judgment in this matter, that, notwithstanding the precautions of quarantine, the danger of its reaching this country is great.

Shall we shut our eyes to it, or refuse to entertain the thought of it? Rather, does not the voice of the righteous, sin-avenging God,

call upon us to see, and fear, and pray?

Our national guilt is great; greater than that of other nations which have not had the opportunity of abusing such distinguishing privileges as we have been favoured with. Yet God has a praying people in the land. Let me entreat my esteemed brethren in the ministry to consider whether they should not, *without delay*, urge it on all praying persons in their congregations, to be instant in supplication, that God in mercy would avert from us this dreadful scourge, ministers themselves leading the way in all their public addresses at the throne of grace?

In so doing, may they be greatly helped by "the Spirit of grace," whose office it is to waken and sustain that "servent effectual prayer" which, through Jesus the Mediator, avails with God.

HENRY MARCH.

Colchester, Aug. 1831.

* * While we insert the suggestions of our respected correspondent, and fully sympathize with him in his views of the duty of all Christians at this awful period, yet we feel it proper to remark, that much prudence will be necessary on the part of those who refer to this subject in the pulpit.

It is not improbable that horrid descriptions of this scourge would so affect the imaginations of susceptible persons as to predispose them to receive the disease, should it unhappily appear, and thus those pious efforts which were made to avert the calamity might become the means of accelerating its direful progress. Our brethren in the ministry will, we are sure, excuse this remark; *tertium sat, &c.*—*Editors.*

POETRY.

DELIVERANCE FROM SPIRITUAL DARKNESS IMPORED.

WHY is the spirit dark and drear?
Why is the bosom fill'd with fear?
The heart, like some lone traveller far,
In gloomy night, without a star.

When in the whirl of worldly cares,
Or splendid baits, or sinful snares,
We think not of that God, whose law
Returns and fills the mind with awe.

Then is the spirit dark and drear,
Then is the bosom fill'd with fear,
Then will the light of God depart
From the dark chamber of the heart.

Eternal Spirit! ever stay,
Take not thy heavenly beam away;
Shine, for I every moment see
That all is drear, devoid of thee.

Still lead, still keep me near to God,
No evil path by me be trod;
And may I nothing think or do,
Without the law of God in view.

Then will my spirit all be light,
Steadfast my faith, expectance bright;
And I may live my earthly days,
A temple for my Saviour's praise!

Homerton.

JAMES EDMESTON.

THE RESURRECTION.

PRINCE of the Church in heaven and
earth,
The militant and triumphing;
The wonders of thy mortal birth,
And death, and victory, we sing.

What tongue can tell the mighty prize,
The heavenly gifts and graces won;
When thou, ascending to the skies,
Hadst all thy Father's purpose done!

That Sabbath rest and broken tomb,
When thy new Sabbath first began;
Chaced all the grave's terrific gloom,
Brought immortality to man.

Praise to the rising Saviour! praise!
Praise from the earth's remotest bound!
And in eternity of days
That song through all the circle sound.

Through all the earth, in every land,
May churches raise their hymn-notes sweet;
And mightier sounds, where angels stand,
And cast their crowns before his feet.

Homerton.

JAMES EDMESTON.

MORNING SONG, BY THOMAS KINGO, BISHOP OF FYNEN,

[The Watts of Denmark, born in 1634.]

FROM eastern quarters now
The sun's up-wandering,
His rays on the rock's brow
And hill's side squandering;
Be glad, my soul! and sing amidst thy
pleasure,
Fly from the house of dust,
Up with thy thanks, and trust
To heaven's azure!

O countless as the grains
Of sands so tiny,
Measureless as the main's
Deep waters briny,
God's mercy is, which He upon me
showereth;
Each morning in my shell,
A grace immeasurable
To me down-pourereth.

Thou best dost understand,
Lord God! my needing,
And placed is in thy hand
My fortune's speeding,
And Thou foreseest what is for me most
fitting;
Be still, then, O my soul!
To manage in the whole,
Thy God permitting!

May fruit the land array,
And corn for eating!
May truth e'er make its way,
With justice meeting!
Give thou to me my share with every
other,
Till down my staff I lay,
And from this world away,
Wend to another!

Paulmer og aandelige Sange.

REVIEW OF BOOKS.

Biblical Notes and Dissertations, chiefly intended to confirm and illustrate the Doctrine of the Deity of Christ; with some Remarks on the practical Importance of that Doctrine. By Joseph John Gurney. London: Rivingtons. 1830.

ONE of the distinguishing and pleasing features of the first quarter of the present century, is the progress which has been made in many of the sections into which the professing Church of Christ, in this country, is divided, both as it regards their views of divine truth, and their convictions on points of practice and active duty in the cause of God. In this progress, perhaps no body of professors has shared more largely than the Society of Friends. Down to the commencement of the period just referred to, they were scarcely known to the religious public, except by the peculiarities of their hereditary creed, the external peculiarities of their particular religious profession, or their steady advocacy of any measure that appeared, on due consideration, to have for its object the melioration of the circumstances of suffering humanity. For their participation in the sympathies thus called forth, they have been, in a more than ordinary degree, qualified by the sufferings to which, as a body, they have been subjected for conscience' sake. Refusing most steadily and perseveringly, and, we would add, most consistently, to contribute any pecuniary aid towards the upholding of a religious establishment, which they regard as unscriptural and antichristian, they have now, for nearly two centuries, had their natural rights as men and citizens violated by

the distraining of their goods, accompanied still, in many instances, with the most wanton outrage and cruelty.

It is well known, that when the formation of the Bible Society was proposed, the Friends were among the first to lend their assistance; and ever since, both in the Parent Committee, and in many of those of Auxiliary and Branch Societies, they have materially contributed, by their enlightened, prudent, and well-timed advice, to the prosperity of the Institution. To this participation in the efforts made for the universal dissemination of the "Book of books," and to the increased degree of attention which they have been led, perhaps imperceptibly, to give to the letter and authority of the written word, is, we believe, in a great measure to be ascribed the advancement of the body in the knowledge and profession of the great fundamental principles of scriptural truth. Nor must we omit to take into account the fact that, with respect to general literature, they have kept pace with the age, while some of their members have taken the lead in certain departments of science, and distinguished themselves by the depth of their researches, and the amplitude and accuracy of their tested observations. In brief, it requires only a very limited acquaintance with this respectable denomination, to be convinced, that education, intellectual improvement, and an aptitude to enter with more than ordinary practical ability into any question relating to the diversified

relations and interests of mankind, are, in an eminent degree, prevalent among them.

In proof of the advances which they have made in scriptural views, we might adduce the names of well-known leading individuals among them, whose sentiments on the grand doctrines of Christianity are in accordance with those generally held by the followers of the Redeemer; the yearly epistles sent forth to the body, and the interesting addresses presented to their present Majesties, on the accession to the throne; but it is only necessary to advert to the circumstance, that the able work of Joseph John Gurney, entitled, "Essays on the Evidence, Doctrines, and practical Operation of Christianity," is extensively read, and generally approved by them—a book admirably calculated to prevent the progress of scepticism among the junior members of the Society, while it is well adapted to afford solid instruction to all, on the natural and moral attributes of the Supreme Being; the mysterious, but revealed doctrine of Trinity in Unity; satanic influence; the constitution, character, condition, responsibilities, and prospects of man; the person, character, and office of the Messiah; redemption through his blood and righteousness, and the regenerating and saving influences of the Holy Spirit.

With the observations of the author on the subject of our Lord's strict and proper Deity, we were particularly pleased on our perusal of the work, as they clearly indicated, so far as they went, that the conclusions at which he had arrived, were the results not of the study of human creeds, confessions, and systems, but of a rational and critical investigation of the principal passages of Scripture in which that doctrine is

taught. It was, of course, incompatible with his design, in the publication of that work, to enter so fully as he might have done into an exposition of the processes by which he had arrived at those results. This he has done in the volume now before us, in a style, and with an ability which entitle it to be ranked with the classical works of the Rev. Drs. Smith and Wardlaw, and the Rev. Messrs. Holden and Stuart on the same subject. Humbly as he speaks of his attainments in biblical criticism, it must be evident to all who are competent to judge of the merits of the work, that they are of the very first order. Not only is he profoundly skilled in the philology of the Greek New Testament, but he discovers an acquaintance with Hebrew and Rabbinical literature but rarely to be met with; all of which he brings most appositely and appropriately to bear on his subject.

The motto which Mr. Gurney has selected from the works of Athanasius at once shows the spirit in which he has conducted his inquiry. "I know that he (Christ) is truly God, from heaven, impassible. I know that he was of the seed of David, according to the flesh, a man and passible. I do not inquire *how* the same person is both passible and impassible; *how* he is both God and man; lest, whilst I busy myself about the *HOW*, and am investigating the *MODE*, I should miss of that *GOOD THING* which is set before us." The Dissertations are divided into numbers, the first of which contains a luminous and satisfactory investigation relative to the canonical authority of the Epistle to the Hebrews, in which, in coincidence with Moses Stuart, though the bulk of the essay was written several years before the appearance of that author's distinguished

Commentary, he proves, both by external and internal evidence, that it was the production of the apostle Paul. The importance of the decision of this question must be apparent to every Biblical student, who considers the number of pointed and conclusive passages which this epistle contains in support of the doctrines of our Lord's divinity and atonement.

Mr. G. next proceeds to treat of the proofs afforded of the pre-existence of Jesus Christ before John the Baptist; in the time of Job; before Abraham; before the creation of the world; from eternity; and ably refutes the principal hypotheses and interpretations of Mr. Belsham in the Socinian version of the New Testament, Socinus, Slichtingius, Cappe, Priestley, and others. His critical reasons for rejecting the interpretation: "And the word (*σὰρξ ἐγένετο*) was man." John i. 14. and abiding by that commonly, we might say, almost universally adopted, are the following:

"1. This explanation of the passage is supported by the most probable meaning, both of the verb *ἐγένετο*, and of the noun *σὰρξ*. It is not true that 'the most usual sense of *γίνομαι* is, to be.' Such indeed is the meaning which that verb sometimes adopts, especially in the writings of Luke; but its proper sense is, to be brought into existence, to be produced, to become. On an examination of Schleusner's detailed article on this word, it will be found that almost all its derivative uses have originated in the notion of being produced or of becoming; and not in that of simple being. As relating to persons, it usually implies, when without a predicate, a change from non-existence to existence; and when with a predicate, a change from one condition of existence to another. Such certainly is the meaning in which this verb is, with reference to persons, most commonly employed by the apostle John; as in the following phrases: *πρὶν Ἀβραὰμ γενέσθαι*, 'before Abraham was born,' *ὅγως ἐγένετο*, 'he became whole,' *ἐλευθεροί γενήσεσθε*, 'ye shall become free,'

ἀποσυνάγωγος γένηται, 'should become excommunicated,' *τυφλοὶ γένωνται*, 'should become blind.' Observe more particularly ch. i. 12,—a passage immediately connected with that now under consideration, in which the apostle declares, that to as many as received him, Christ gave the power *τέκνα Θεοῦ γενέσθαι*, 'to become the sons of God.'

With respect to the noun *σὰρξ*, although, as applied to men, it may sometimes carry with it the connotation of infirmity and mortality, it commonly conveys no other idea than that of human nature, and appears to be employed in precisely the same sense as the word *ἄνθρωπος*, as in Matt. xxiv. 22; Mark xiii. 20; John xvii. 2; Rom. iii. 20; and also in various passages of the Septuagint version of the Old Testament.

"2. That very context which falsifies the explanation of the apostle's words proposed in U. N. V. confirms the commonly received version of those words. 'The Word was made (or became) flesh, and,' adds the apostle, '*dwelt amongst us*, and we beheld his glory, as of the Only-begotten of the Father, full of grace and truth.' To the plain reader of Scripture, it can scarcely fail to be obvious, that the different parts of this sentence explain and illustrate one another, and that the whole presents a connected statement of a particular fact, and of the consequences by which it was followed.

The Word—the Only-begotten Son who was in the bosom of the Father, condescended to take our nature upon him, and to become man. Having become man, he dwelt on earth amongst his people, and then did they behold his glory. He who before, except on some particular occasions, had existed as an invisible Spirit, became an object of vision. In consequence of his incarnation, his disciples were actual spectators of his personal glory and wonderful works. Cappe, in order to avoid that dissonance to which we have alluded above, translates the former and the latter of this verse, as if they were in opposition to one another, and having taken the strange liberty of rendering the first *καὶ* in the sentence 'nevertheless,' he takes a similar liberty with the second *καὶ*, and renders it 'yet:' 'nevertheless the Word was flesh, yet, full of grace and truth he tabernacled amongst us,' &c.; but who does not perceive that the two parts of the verse, so far from being opposed to one another, are inseparably conjoined, not only by the copulative *καὶ*, but by a complete and evident harmony of meaning?

"3. The commonly received interpretation of this verse is supported by a variety of other passages in the New Testament. Between the declaration that *the Word became flesh*, and the doctrine so often taught in this same gospel that the Son of God came forth from the Father, down from heaven and into the world, there is a clear and substantial accordance. The incarnation itself is declared in very plain terms by the apostle Paul, who says of our Saviour, that 'he was manifest (or manifested) in the flesh.' In the Epistle to the Hebrews we learn that the Son of God, having undertaken the redemption of men, took part of flesh and blood, and that when he offered to come into the world to do the will of the Father, God prepared for him a body. More particularly in the first epistle of John himself, we find very plain allusions to the same doctrine. 'Every spirit,' says the apostle, 'that confesseth that Jesus Christ is come in the flesh (*ἐν σαρκὶ ἐληλυθότα*) is of God.' Dr. Priestley would persuade us that these expressions denote only that Jesus was a real man; but the declaration that Christ was or had come in the flesh, obviously implies that he previously existed in some different character. Again, in the commencement of this epistle, the Son of God is described as the Life, the word of Life, the eternal Life, which was with the Father; and we learn from the apostle that this Life was so manifested, as to be heard, seen, and handled. What is this but the doctrine of the incarnation?

"4. In favour of the received interpretation of John i. 14, we have, lastly, the decisive, and frequently expressed, judgment of the early Christian writers. Justin Martyr, who was born very shortly after the death of the apostle, has, probably alluded to this passage; and if so, has recorded his judgment respecting its true meaning, in the following words;—*ἡ δὲ πρώτη δύναμις μετὰ τὸν πατέρα πάντων καὶ διέπορην Θεοῦ, καὶ υἱός, ὁ Λόγος ἐστίν, ὃς τίνα τρόπον σαρκοποιήσας ἄνθρωπος γέγονεν, ἐν τοῖς ἐξῆς ἐροῦμεν.* 'But the first Power (even the Son,) after the Father and Lord of all, is the Word; and in what manner being made flesh, he became man, we shall presently explain.' It may fairly be presumed, that Justin has here stated the doctrine of the incarnation, as it was received and understood by the earliest Christians; and even if we suppose that he intended no allusion to John i. 14, it is improbable that such plainly similar terms should, with reference to

the same subject, be employed in different senses, by the apostle and by the father. Clement of Alexandria, Irenæus, and Tertullian, who wrote during the second century, and Origen, whose date was not much later, have all quoted this passage, in the sense commonly ascribed to it—that is to say, as conveying the doctrine, that the Word, who had pre-existed, became flesh or man. From the works of later fathers, similar citations might be produced in abundance.

"To conclude, it appears that the commonly received interpretation of John i. 14, is supported by the most usual meaning of its principal words,—by a perspicuous context,—by the contents of similar passages in the New Testament, and more especially in the works of the same writer,—and by the clear judgment of those persons who had the best opportunity of forming a correct estimate of the apostle's meaning. In other words, that interpretation is supported by all the principal critical evidences of which the subject is capable. From our premises then, it follows, that the Word became man,—that he who became man, was the Word,—that he was the Word before he became man,—and that he who thus existed, in a distinct character, before his incarnation, was 'in the beginning' not of his own ministry only, but of all things,—in that 'beginning,' when God created the heaven and the earth."—pp. 67—72.

The degree of importance which the author attaches to the testimony of the fathers he very clearly states in a note, p. 62 :

"The reader will of course understand, that in making extracts from the works of the early fathers in support of any interpretation of passages in the New Testament, I have no intention to plead the authority of these writers as plenary or irresistible. Every man is at liberty to judge for himself, respecting the interpretation of scripture. At the same time it is indisputable, that the judgment of the early fathers respecting the meaning of passages in the New Testament is of great importance; because they were, many of them, men of eminent piety, sound religious principles, and great learning—because they wrote when the original language of the New Testament was a living language—because a great proportion of them used the same language themselves—and because, from their antiquity, they were probably in possession of the earliest traditions respecting the actual meaning of the apostles and evangelists, in those passages of

their writings, which are now the subject of controversy. When we find amongst the fathers, an unanimity of sentiment respecting the meaning of any such passages, a strong presumption is for all these reasons afforded, that the interpretation which they have adopted is just. Certainly, it is much more likely to be correct, than the ingenious inventions of those moderns, who are not afraid, in support of some particular theological system, to force the words of Holy Writ from their simple, natural, and most intelligible meaning."

The next point which engages Mr. G.'s attention is the Chaldee Targums, into the language, character, design, age, and use of which he enters at some length; and having thus cleared the ground, he proceeds to enquire into the meaning to be attributed to the word מִמְרָא *Memra*, as occurring in these commentaries. It is well known that a diversity of opinion exists on this subject among those who perfectly agree with respect to the divinity of our Saviour: some maintaining that the term denotes the substantial Word, or the Personal Logos, while others are of opinion, that it is merely a kind of periphrasis for God himself. The results of the present investigation are: That the Targumists, like the inspired authors of the Hebrew Scriptures, frequently use it to signify that *wisdom, power, and operative energy* of the Almighty, by which he effects the various purposes of his will; that they sometimes employ it to denote the *mind, soul, or rational faculty* of the Divine Being, in which cases it answers to לֵב *heart*, or נֶפֶשׁ *soul*; and, that they sometimes employ it to represent the pronouns affix, as *myself, thyself, himself*. Conceding these points, Mr. G. proceeds, however, with great learning to show, that there are numerous passages in which the word *Memra* cannot admit of any of these explanations; but where it is required to be taken in

the sense of *present or manifested deity, conversing and revealing divinity*: the very idea attaching to Λόγος, John i. 1. Among other passages which he adduces in support of this statement, none is more remarkable, nor more confirmatory of the doctrines of the New Testament than Isaiah xlv. 18—25, which, in the Targum of Jonathan, is of the following import: "These things saith *Jah*, who created the heavens: God himself, who founded the earth, and made it, &c. *Look unto my Word*, and be ye saved, all ye who are in the ends of the earth: by my words have I sworn: the decree is gone forth from me in righteousness: because, before me every knee shall bow, and every tongue swear. Howbeit, he (God) said to me (the prophet), that *by the Word of Jah*, he would bring righteousness and strength. *By his Word*, shall be confounded and brought to confusion, with their idols, all the nations who attacked his people. *In the Word of Jah* shall all the seed of Israel be justified and shall glory."

This, and similar language, which we find scattered over the text of the Targums, is strictly illustrative of the bearings and tendencies of the Jewish theology, and powerfully corroborates the admissions of many of the Rabbins relative to the Divine character of the Messiah.

Our author next takes up the subject of the creation of all things by the Word, or Son of God, John i. 3, Heb. i. 1, 2. 7—12; the Son, the Image of the Invisible God, &c. Col. i. 12—16; Christ's preaching to the Antediluvians, 1 Pet. iii. 18, 19, 20; the Angel who bore the name, and displayed the attributes of God, into which he goes at considerable length; the Deity of the Word, John i. 1; the prophecies of Isaiah, ch. vii.

viii. and ix. 1—6; Jehovah our Righteousness, Jer. xxiii. 5, 6; God manifest in the flesh, 1 Tim. iii. 16; Jesus our Great God and Saviour, Titus ii. 11—14; and God over all, blessed for ever, Rom. ix. 5; and concludes the whole with a number of excellent and forcible observations "On the practical importance of faith in the Deity of Christ."

The most elaborate of these interesting and instructive dissertations are Nos. 15, 16, 18, 19, 20, and 21. In his exposition of Isaiah vii. 14, the author maintains, with great ability, the positions, which, to our conviction, nothing that has yet been advanced to the contrary has, in any degree, tended to overthrow, the strict and proper virginity of the מלמה, and the literal and exclusive application of the prophecy to the Messiah.

It is rather a remarkable coincidence, that the dissertation on 1 Tim. iii. 16, and that published on the same passage by Dr. Henderson, appear to have been in the press at the same time. Both authors, unknown to each other, arrive at the same conclusions with respect to the evidence from the MSS., the Versions, and the Fathers; and it is worthy of notice, that the quotation from Athanasius, adduced by Dr. H., which his Reviewer in the Eclectic, after Wetstein, would reject, as found in a spurious and not in any genuine work of that father, Mr. Gurney defends, from the conviction, "that an attentive perusal of it will suffice to convince every impartial inquirer that it could not be written by an Eutychian; but that it contains the orthodox sentiments, and is composed in the clear yet turgid style of Athanasius himself." The following are the results which have been established by these two writers, to which we

shall add the testimony of the acute and able author of an article on the subject in the first number of the Presbyterian Review.

"On a mature consideration of this comparative statement, I deem it to be indisputable, that the evidences in favour of Θεός, which include many of the Alexandrine, some of the western, and nearly all the Byzantine authorities, greatly preponderate over those in favour of ὁς, and although a considerable allowance may reasonably be demanded for ὁς, on the ground of its being the most probable origin of ὁ, I cannot avoid concluding, that Griesbach, on his own professed principle of classification, had no sufficient reasons for the expulsion of Θεός; *but that this long-received reading ought clearly to be retained in the text of the Greek Testament.*"* —Mr. Gurney.

"We have now brought our critical examination of this important passage to a close. The charge of corruption, alleged by Sir Isaac Newton, we have shown to be unfounded. The reading, which he contends to have been that originally in the text, and used by the church during the first five centuries, we have seen rejected by Griesbach, and all critics of any note, and abandoned even by the Socinians themselves. That adopted by the celebrated German writer, and the 'improved version' of it, have been proved to be as destitute of solid and sufficient authority, as they are contrary to the idiom of the Greek language, and at variance with some of the first principles of biblical philology and exegesis. And the reading of the received text has been established by a mass of cumulative evidence, de-

* The Italics are Mr. Gurney's.

rived from the sources to which an appeal is ordinarily made on questions of this nature."—*Dr. Henderson.*

"Although internal can never prove that to be true, which is contradicted by external evidence, yet when an argument is so far established by the latter, the former may communicate to it a great additional power. Now, both *ō* and *ōc* have been shown to be altogether inconsistent with the grammatical construction and meaning of the context, which directly support *Θεοc*. These considerations, coupled with the external evidence, at once decide the whole matter in favour of *Θεοc*, and call upon us, in accordance with every sound and obvious rule of criticism, to maintain that reading in our Greek Vulgate."—*Presbyterian Review*, No. 1, July, 1831.

We could easily place before our readers extracts from Mr. Gurney's book, containing matter of the highest interest and importance, but our limits forbid. What we have already quoted, and the specification which we have given of its contents, will, we feel convinced, lead all of them to peruse it who have it in their power to procure a copy. It is another valuable accession to the list of those works in which the divinity of our Lord is treated with that humility and modesty which ever befit a subject of so transcendent a description, yet with that spirit of steady and consistent critical investigation which dispels doubt, and furnishes a firm and secure basis on which the mind may rationally rest, amidst all the fluctuations of opinion, and all the rotation of ever-varying, unsatisfactory, and futile hypotheses which the enemies of Christ and his cross incessantly advance.

Bibliotheca Anglo-Saxonica. Prospectus and Proposals of a Subscription, for the publication of the most valuable Anglo-Saxon Manuscripts, illustrative of the early Poetry and Literature of our Language. Most of which have never yet been printed. Edited by the Rev. N. F. S. Grunseit, D.D. of Copenhagen.

A Grammar of the Anglo-Saxon Tongue, with a Praxis. By Professor Rask, of Copenhagen. A New Edition enlarged and improved by the Author. Translated from the Danish, by B. Thorpe, Hon. Member of the Icelandic Literary Society of Copenhagen. 8vo. Black, Young, and Young.

It has often been a matter of surprise and lamentation to us, that the literature and language of the Anglo-Saxons should have been so long and shamefully neglected in our own country—a literature of which we possess important and authentic specimens, illustrative of the manners and customs of our paternal stock, and many of our present institutions, and a language of which we have more abundant remains, than any other modern nation has preserved, of any language of equal antiquity, with the exception perhaps of the Chinese. The prominence given in our public schools to the literature of Greece and Rome, has probably contributed to the neglect we mention; not that we would insinuate that any undue attention is paid to the productions of the classical ages, but a habit has been unfortunately induced by it, of regarding that as valueless and unworthy of notice, which cannot claim a birth-place in the sunny south. There is a mysterious influence connected with the very mention of any thing Gothic, which operates upon our sensitive nerves like the spell of an evil spirit, conjuring up rude forms and fearful images to our minds, and crowding the imaginary landscape it pictures with half-naked savages, brandishing their spears and yell-

ing their war-songs in the dark recesses of some Hercynian forest. To such a degree has this prejudice operated, that we have endeavoured with treasonable pertinacity to purge our speech of its ancient idioms, and assimilate it as much as possible to the language of the "alien." For our own part, we regard such attempts to purify our tongue as actually corrupting it; and we would much rather preserve in use the noble and vigorous sounds familiar to our fathers' lips, than the paltry and powerless classicalities that have been introduced. "Is not," asks a modern writer, "*great-minded*, or *high-hearted*, more vigorous and intelligible than *magnanimous*? Is not *freedom* a sound of nobler power than *liberty*?" Little respect have the sons of Bede, and Cædmon, Alcuin, and Alfred, paid to their memory; the lore of our forefathers has been suffered to lie in MSS. in our libraries, as if of no more value than the romances of the middle ages; and neglect has been the portion of that literature, an acquaintance with which is essential to illustrate the early periods of English history.

Hickes, and a few others in the last century, visited the Anglo-Saxon treasury, but it was not until Mr. Turner's publication in 1805, that the English public were aware of the value of its contents; subsequently Ingram, Bosworth, Price, Conybeare, &c. have directed their attention to it; but a complete edition of these ancient productions is still a desideratum in our literature. The learned editor of Warton's History of English Poetry promised, some years ago, an edition of "*Beowulf*;" and the University of Oxford made preparations for publishing the "*Cædmonian Paraphrase*;" but obstacles with which

we are unacquainted have hitherto prevented the execution of these designs. A prospectus for the publication of the whole Saxon *corpus poetarum*, together with some of their prose remains, under the editorial management of Dr. Grundtvig of Copenhagen, has been issued by Black, Young, and Young, to which we would direct the attention of our readers.

We lament, however, for the honour of our country, that this truly national undertaking is to be accomplished by the zeal and industry of a foreigner, belonging indeed to a race descended from the same Teutonic stock with ourselves, but certainly not so deeply interested as we are in Anglo-Saxon productions. We grieve that we are compelled to yield to Continental scholars the palm of literary industry and antiquarian research, as we fear we must do with reference to biblical and classical knowledge. At the same time that we have been both amused and sickened with the literary pedantry of some learned importations from abroad, and are by no means inclined to pay homage to the many-titled schoolmen of Germany, to the extent they demand, still justice constrains us to admit, mortifying as the admission is, that for scholarship we have scarcely any to compete with the formidable names of Niebuhr, Hammer, Mai, Gesenius, or Scholz. Our book-market is indeed filled to repletion with the products of a commercial literature, every week brings us a fresh cargo of elegantly bound and embellished volumes, and the arrival of formidable prospectus-sheets indicates the succession of the months as infallibly as the almanack. But we are much mistaken if all this parade and bustle is a sure sign of literary industry. It is so, undoubtedly, in one sense

—there are many pens at work; but in point of sterling material, we can bring little to compare with our continental brethren. When we think of their activity and zeal—subjecting every library, from Upsal to the Vatican, to a lynx-eyed scrutiny—translating and illustrating the rare MSS. of past ages—it is a circumstance disgraceful to our literary character, that the philosophical treasures we possess should still remain in their dusty vellum in our libraries, unpublished and comparatively unknown.

In proof of the justice of these observations, we would just remind our readers that an edition of the long-celebrated *Heliand* was last year published at Munich. Ever since the time of Francis Junius, the value of this Franco-Saxon paraphrastic Gospel Harmony in rythm, has been the constant theme of philologists. This curious, and in many respects important production, exists in manuscripts in our own Cottonian Library (*Caligula. A. VII.*); and for nearly two centuries this copy was supposed to be the only one in existence, until Gerard Gley discovered another, in 1794, in the library of the cathedral church of Bamberg. This rare MS. had peculiar claims upon the English press for publication; but, with the exception of a few scattered notices, nothing has been done by our countrymen to bring it forth from the obscurity of its retreat. Junius, however, came over to England from the Continent and transcribed it—Erasmus Nyerup printed a few fragments at Copenhagen—Schlichtegroll made another transcript commissioned by the German scholars—and Schmeller, the present Munich Librarian, has now accomplished the publication of the entire poem.

Dr. Grundtvig, the editor of this

projected edition of the *Bibliotheca Anglo-Saxonica*, is a learned Dane; supported by the government of Denmark, he has spent two summers in this country, examining our ancient manuscripts; and it behoves us here to pay a tribute of praise to the Danish literati for their exertions in the cause of learning, and to the legislature of the *Scackerak* for the liberal patronage it bestows upon men of letters. These have frequently been despatched by its bounty on literary missions, and to that court we are indebted for a variety of learned works on the history, language, antiquities, and poetry of the great Gothic family. Dr. G. is not only an able antiquarian, but we believe an eloquent preacher and poet, and occupies a distinguished place among the Baltic scholars. Of the importance of Anglo-Saxon literature, and the services rendered by our forefathers to the interests of learning, Dr. Grundtvig thus speaks:—

“There is no fact more pregnant of events in the whole of modern history, than the mission of Austria to this country, where Christianity, learning, and, in a word, all that was once expressed by the term ‘humanity,’ found not only a shelter, but a nursing-school, and from whence, in the process of time, it was to spread round the Baltic and the *Scackerak*. With Theodore, of Greece, and Adrian, of Africa, classical literature, in the full extent to which it was then cultivated, was introduced into England; and from the beginning of the eighth century, to the end of the eleventh, she appears—not even excluding a comparison with the Eastern empire—to have been the most truly civilized country on the globe. It was here that, in the eighth century, Bede and Alcuin shed a lustre, by their classical attainments, over the whole of Europe; and it was from hence that Charlemagne, the sovereign of the greater portion of the western world, was compelled to seek for an instructor. Even in these facts there is something dazzling, something which arrests the attention, and demands the homage of our respect; but, what is far more memorable and important in its consequences, it was Anglo-

Saxon missionaries who carried Christianity to Germany and the North of Europe; missionaries from a country, which, having a literature of its own, in a language akin to that of Germany and Scandinavia, made that literature the example, and that school the pattern of all the early literary attempts of those parts of the world. Even in Denmark, notwithstanding the Gospel was first preached there as early as the beginning of the ninth century; it is clear, that it was only when a close connexion with England took place under Canute, that Christianity began generally and publicly to exert those humanizing powers which it has shed, wherever it has been duly planted; and equally clear it is that the literature of Iceland, which principally flourished during the twelfth and thirteenth centuries, is a pupil of the Anglo-Saxon school."

There is scarcely, in the annals of history, a more extraordinary phenomenon, than the progress of learning after its expulsion from the classic soil of Italy, northward to the British isles; and from thence across the iceberg-laden ocean, to the volcanic shores of Iceland. That retired spot, on the borders of the Arctic circle, cherished in its rugged bosom the light of genius, during the dark ages of Southern Europe; and in more modern times, Icelandic natives studied in the Universities of Cologne and Paris, and from their sea-girt country, contributed to arouse the continent from its mental lethargy. We have long wanted a literary history of Iceland—of its poets, philosophers, and historians—of its language and ancient Sages—of its discovery and expeditions to America—he who would venture upon such a theme, and bring to it a never-tiring spirit of research and philosophic investigation, would reap indeed a rich harvest of fame and honour.

The Society of Northern Antiquities at Copenhagen, and especially its Secretary, Professor Rafn, have turned their attention to this work; and we are happy

to find that the American minister at the Court of Denmark, Mr. Wheaton, meditates an extensive history of the Northmen.*

We shall now proceed briefly to notice what Dr. G. proposes to accomplish in his intended publication.

The first two volumes will be devoted to an edition of "*Beowulf, the Dane*," an original epic poem, and the earliest known composition of a heroic kind in any vernacular language of modern Europe. This will be accompanied with an English version, and illustrative introduction. This remarkable production, though spoken highly of by Wanley, in 1705, was almost unknown previous to the publications of Turner and Conybeare. The only MS. containing it is in the British Museum, and constitutes one of its principal philological treasures. In the last century, "*Beowulf*" attracted the attention of continental scholars, and in 1783, the Danish government sent the late John Thockelin to England, who made a transcript of the poem. This was published in 1815, with a Latin translation, under the cognizance, and at the expense of Count Bulow, a Danish nobleman; it was soon afterwards translated into Danish by Dr. Grundtvig. The text in the Denmark edition abounding with errors, a collation of the original was proposed by the Count, which Dr. G. has made during his present residence in England; and the Anglo-Saxon poem, revised and corrected, if not promised here, will, probably, soon issue from the Copenhagen press.

The MS. of *Beowulf* is apparently of the tenth century, and was considerably damaged by the

* Since this article was written, we believe that Mr. W.'s work has appeared.

fire, which, in 1731, so much injured the Cottonian library. The author, whoever he may be, resembles, as Mr. Conybeare remarks, more the father of the Greek epic, than the romances of the middle ages, by the simplicity of his plan, the air of probability given to all its details, and the frequent digressions into matters of contemporary or previous history. Besides the light which this relic of the past, throws upon the character and customs of our immediate progenitors, it furnishes us with some striking proofs of the Asiatic origin of the Gothic language and mythology. The poem closes with a description of the death of Beowulf, after obtaining the spoils of his enemy, and of his funeral rites, analogous to those of the Grecian Patroclus.

"And now,
Short while I tarry here—when I am
gone,
Bid them upon yon headland's summit
rear

A lofty mound, by Rona's sea-girt cliff;
So shall my people hold to after times
Their chieftain's memory, and the ma-
riners

That drive afar to sea, oft as they pass,
Shall point to Beowulf's tomb."

The third volume of the series Dr. G. intends to devote to Cædmon's poetical paraphrase of Genesis, a writer who has been denominated the Saxon Homer. An edition was published at Amsterdam, in 1655, by the celebrated Junius, but this is now rarely met with, and, indeed, almost useless, on account of its abundant errata, and being without translation or illustration.

To poetry the Teutonic nations were universally attached, and hence it became the principal mean by which instruction was communicated, as well as the solace of their leisure hours. This led the northern monks, in order to render

the Scriptures accessible and agreeable to the people, to attempt poetical versions of many of the most interesting books. Among the Saxons none were more celebrated for this than Cædmon, originally a cow-herd, and then a monk of the Abbey of Streones-halch, now Whitby. The venerable Bede says, "never did Cædmon compose an idle verse;" but he lived to an advanced age before he began to "build the lofty rhyme." We are told that asleep in his stall one night, he dreamt that a stranger appeared before him, and requested him to sing. Cædmon pleaded his inability, but the stranger quickly replied, "You have the power." "What then," asked the cow-herd, "would you have me to sing?" "The Creation," returned his guest, and immediately Cædmon found himself enabled to compose, and sing a poem on the subject, which, on awaking, he perfectly remembered. Abstracting the miracle from the tale, it is true that the monk wrote a poetical paraphrase of the history of the creation and redemption of mankind, a very considerable fragment of which still survives. It is a singular circumstance, that this production contains passages so closely resembling the strains of our own Milton, that the latter might, in some instances, be mistaken for translations of the former. The following paraphrase of Cædmon's verse is given us by Mr. Conybeare:—

"Now should we all heaven's guardian
king exalt,
The power and councils of our Maker's
will,
Father of glorious works, eternal Lord,
He, from of old, stablished the origin
Of every varied wonder. First he
shaped,
For us, the sons of earth, Heaven's
canopy,
Holy Creator Next, this middle
realm,

This earth—the bounteous guardian of mankind,
The everlasting Lord, for mortals framed,
Ruler omnipotent.”

One of the peculiar characteristics of Anglo-Saxon poetry, is the extensive use of paraphrases; and the poet here employs eighteen lines (the number in the original) to express the simple proposition, “Let us praise God, the maker of heaven and earth.” Now we are upon the subject of poetical paraphrases of Scripture, we are tempted to extract from a contemporary passage from the justly celebrated, yet long neglected *Heliand*, because of its close resemblance to the style and metre of the Cædmonian production. Though the author of the poem is unknown, yet we think it a specimen of the

Heliand.

“Than sat im the landes hirdi
Geginuuard for them gumun;
Godes egan barn;
Unelda mid is spracun,
Spahuuord manag,
Lerean thea lindi,
Huo sie lof gode,
An thesum uueroldrikea,
Uuircean scoldin.
Sat im tho endi sunigoda,
Endi sah sie an lango.
Uuas im hold an is hugi,
Helag drohtin!
Mildi an is mode;
Endi tho is mund antloc,
Uuisde mid is uuordun,
Uualdandes sunu!
Manag marlic thing
Endi them mannum
Sagde spahun uuordun,
Them the he te theru spracu
Crist alouualdo
Gecoran habba
Huulike uuarin allaro
Irmimanno
Gode unerthoston,
Gumono cunnies
Sagde im tho te sode
Quad that thie salige uuarin
Man an thesoro middilgard.
Thie her an iro mode uuarin
Arme thurh odmodi
Them is that euuiga riki
Suuido helaglic
Au habanquange
Sinlib fargeben.”—p. 38.

mode adopted by the northern monks, to interest the people in the contents of the sacred volume. Hickes speaks doubtfully as to the manuscript being Anglo-Saxon, or Franco-Theotisc; he, however, highly eulogizes its merits. “It surpasses,” says he, “every other monument of the same age, by the copiousness of its style, and the splendour of its diction; its antiquity is demonstrated by the purity of its language; and upon the whole, it may be placed in the next rank of excellence to the Gospels of Ulphilas, to which alone, in my opinion, it should yield in the estimation of every student of the ancient northern languages.” The extract is a rhythmical paraphrase of Matt. v. 1, 2, 3.

Then the ruler of the land seated himself,
The Son of God!
Opposite the people.
He wished with his discourse
To teach that people
Many wise sayings:
In what manner
They should praise God
In this world.
He sat and was silent,
And reclined himself.
He, the Holy Lord,
Was faithful to them in his soul,
And also affectionate in his mind.
Then the Son of the Almighty
Opened his mouth,
And taught in his words
Many excellent things.
And to these men
Whom he had selected
To this conference,
(Who were of all
The human race,
Of the progeny of men,
By God the most beloved,)
To these Christ Omnipotent
Said for a truth,
That those men
Were happy in this world,
Who here in their minds
Were humble in spirit.
To them is an eternal region,
A very holy gift given,
Even everlasting life
In the kingdom of heaven.

The fourth volume of Dr. G's. work will contain a collection of miscellanies, chiefly extracted from the great book at Exeter. Towards the close of the eleventh century, Leofric, bishop of that see, bequeathed to the library of his cathedral, a valuable collection of books. This literary donation consisted of Homilies, Commentaries on Scripture, &c. with copies of Persius, Porphyry, Orosius, Boethius, Sedulius, and Prudentius, and a collection of Anglo-Saxon MSS. This was, undoubtedly, a considerable present for the times, as Leofric, at his accession, found only a Capitulary, and old decayed copies of the Epistles, Lessons, Night-Song, and Missal. The Reformation probably dispersed the bishop's donation, as some of his books have found their way to the Bodleian, and to the library of Bennett College, Cambridge.

Connected with the Exeter MS. will be the metrical pieces in the Saxon Chronicle, and the funeral dirge over Brithnoth, a hero of the reign of Ethelred. The only manuscript of the latter poem, in the Cotton collection, was destroyed by the fire of 1731; but, fortunately, Hearne had printed it previously, and thus secured its preservation.

The fifth, sixth, and seventh volumes will contain the Rythmical Chronicle of Britain, supposed to have been written by Lagamon, a priest of the thirteenth century. This, also, is among the unpublished Cotton MSS., and, important as it is, because written at a period when our language was passing over from Anglo-Saxon to English, we would recommend Dr. G. to use the pruning-knife, and compress the tedious ditty of the rhyming Chronicler.

The eighth, ninth, and tenth volumes are intended to make up an Anglo-Saxon Homiliarum; and

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this, we conceive, will constitute the most important part of the present undertaking. We have much to say upon this subject, more than we have now room for. The long unexplained progress of Christianity to these northern isles—the apostolic journey into Western Europe—the doctrines and discipline of the Anglo-Saxon clergy—the character and labours of Bede, Asser, Alcuin, and Johannes Scotus, the philosopher and orientalist, who travelled from his native Ireland to gaze upon the marble temples of Athens—and the controversy between the English church and the Culdees of Icolm-kill—these and other topics we should like to dilate upon, and perhaps we may recur to them at a future period.

We must now bid farewell to Dr. Grundtvig's prospectus, earnestly wishing him that sanction necessary to encourage his scheme. In his present list of subscribers we perceive some English authors, who have distinguished themselves in similar pursuits. Anne Gurney, who first rendered the Saxon Chronicle in our vernacular language; Ingram, the president of Trinity, her successor in the same task; and Bosworth, the Anglo-Saxon grammarian, whose removal to the charge of the episcopal church in Amsterdam, we hope, will afford him increased facilities for penetrating the already-opened Gothic mine, are among the names which patronize the undertaking, and which do honour to our literature. With reference to ourselves, it has been a pleasing, and we trust not altogether profitless task, to look over some of these relics of the past; in comparing the extremities of a line of a thousand years, we have seen much to illustrate the marvellous phenomena of the human mind; and as we have taken up some scroll of ancient days, illustrating the story of holy

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writ, in what a classic taste might deem barbarian verse, it has reminded us of the many victories which, in every clime, Christianity has won; and we have regarded the conversion of the Saxon scribe as an illustration of its moral power, far more impressive than its triumph over the feeble easterns, and we have laid aside the time-worn page, with the grateful and heart-cheering exclamation, "What hath God wrought!"

Of the Grammar, by Professor Rask, named at the head of this article, and now translated from the Danish by Mr. Thorpe, we can speak in high terms; it is not a mere elementary book, but a philosophical digest of the Saxon tongue. The preface contains a critical view of the language, the formation of the words, orthography, and versification, with frequent references, for illustrations, to languages of cognate origin. Erasmus Rask is Professor of Literary History, and Librarian to the University of Copenhagen; besides an Icelandic Grammar, he has published various portions of its ancient literature, and continues to prosecute his researches into the northern dialects, in conjunction with his Danish brethren, with unabated industry.

If we remember rightly, Mr. Sharon Turner, in a paper presented to the Royal Society of Literature, advocated the derivation of the Saxons from the *Sacassani*, mentioned by Strabo and Pliny, as originally inhabiting the Caspian shores. In confirmation of this opinion, a list of Persian words, bearing a close affinity to Anglo-Saxon, was brought forward. A few instances of coincidence are mentioned by Camden; but Mr. Turner discovers no less than one hundred and sixty-two; and in an additional list notices fifty-seven

resemblances to the Zend, or ancient Persian, and forty-two to the Pehlavi. Similar inquiries have been prosecuted by Professor Rask, who went into Asia in 1817, for the purpose of investigating the affinity of the Gothic to the languages of Persia and India.

We are aware of the thousand-and-one theories of the origin of languages, built upon supposed affinities, that have been propounded; of the Celtic speculation of Cour de Gobelins and Davis, the Gothic of Jamieson, the Magogian of Parsons, and the unpronounceable monosyllables of Dr. Murray;* and some nervous twitches we are sure to experience, at the mention of any new expedition to the Maelstrom of etymological adventure. It has been, however, with us, an occasional occupation of our leisure hours, to note down resemblances which we have met with, between the Anglo-Saxon and other European as well as Asiatic languages; and with the introduction of a few of these coincidences, we shall close our article, leaving the task of filiation to wiser heads.

FÆDER. Father. *Anglo-Saxon*.

Greek, πατήρ. Latin, pater.

Swedish and Danish, fadder.

PERSIC, phader. French, petre,

now written père. Spanish, padre.

Portuguese pae. Italian, padre.

TOR, and TORR. Tower.

Anglo-Saxon.

* It seems almost incredible that Dr. Murray, an amiable man, and really a prodigy of learning, should have gravely maintained that all languages are resolvable into the following, to us, inexplicable terms, viz. ag or wag, bag, dwag, gwag or cwag, lag or hlag, mag, nag, or hnag, rag, or hrage, and swag. From what fortune-teller's scrawl the Doctor procured these cabalistic words we know not.—*Hist. of the European Languages*, vol. i. p. 28, &c.

Greek, *νυρος, τυρος, and τυρος*, in Suidas. Arabic, *thor, a tower, and tour, hill.* Syriac, *thur, hill.* Persic, and Armenian, *tar, hill.* Hebrew, *thur, and thor, hill.* Latin, *turris.* Danish, *tur.* Swedish, *tor.* Dalmatian, *turan.* Italian, *torre.* Armoric, *twr.*

BRATHER. Brother. Anglo-Saxon.

Greek *Æolic, φπαρω and φπαρη.* Latin, *frater.* Danish, *broder.* German, *bruother.* Polish, *brat.* French, *fretre, now frère.* Armoric, *breuzr (z silent).* Persic, *berader* and *braeder* Sanscrit, *bhratara.*

SIX.

Greek, *ἕξ.* Latin, *sex.* Italian, *sei.* Polish, *szesze.* Russian, *chest.* Persic, *shesh.* Spanish, *seys.* German, *sechs.* Dutch, *zes.* Hebrew, *sis.*

Sermons on the principal Festivals and Holidays of the Church. By the Rev. Arthur T. Russell, B. C. L. of St. John's College, Cambridge. 12mo. pp. 190. 4s.

THESE sermons are the productions of a young clergyman, at least from an expression in the preface we presume him to be young; they will therefore be read with much candour, by any intelligent Dissenters into whose hands they may happen to fall. Youth has in itself a claim to consideration; sermons composed during this period by any man, but especially by a clergyman, are entitled to many allowances; the theological education of the clergy on leaving the universities, is in general lamentably deficient, and the very little thought that will do for a sermon from them, will of course make a little more appear to their hearers to be much. We make this as a general remark, without intending to convey by it our opinion of the present volume. It suggests, however, by the way, the mortifying reflection, that we

have often heard, from Dissenters, unqualified praise bestowed on the "simple" sermon read to them in a church, which, if one of their own ministers had delivered, and especially if he had read, would have been wondered at, as the lamest, tamest, dullest, poorest of all pulpit productions, that had ever, by the simplicity of mortal man, been mistaken for a sermon.

Mr. Russell's sermons are written in a pleasing, and, in general, unaffected style. They contain many useful and important sentiments, and some interesting and beautiful passages. Of course, as "Congregationalists," we cannot be expected to sympathize with the partialities of the Churchman, which are now and then so very apparent. The very title of the book startled—what shall we say—our prejudices? be it so.—"Sermons on the principal Festivals and Holydays of THE CHURCH."—What church?—if one of our Bishops were to publish a work under this title, meaning by it the Congregational body, the assumption implied in the language would be ridiculed as arrogance in any man; if it mean the church of Christ, the number of his discourses must be exceedingly few;—used by Mr. R. it means the church of England.

The following passage is curious:

"The Christian teacher, as a member of the ancient, universal, and apostolical church, deriving his authority, not from a temporal commission, or from a particular and late authority, but through a particular form and estate of the church, from the primitive and universal society founded by Christ and his apostles, is bound not only to search the Scriptures, but to give up his own judgment, in every material point, to the general consent of those who for three hundred years governed the church without the patronage of public favour, and without therefore the suspicion of exerting an unchristian influence over the cause of truth itself."—pp. 149, 150.

Mr. R.'s views are very decided

on the subject of the Trinity, and of course on the Deity of Christ and of the Spirit; but we do not feel as if he were equally clear on the subject of Justification. This doctrine, however, is that which pre-eminently distinguishes the Gospel. It is this, we conceive, properly presented, which renders preaching *evangelical*. No man, perhaps, so often refers to the doctrine of the Trinity, as the anti-evangelical clergy of the church of England; yet we really do not regard them as much less dangerous than the avowed preachers of Unitarian error. For ourselves, we entertain a repugnance to Socinianism, principally, because it fails to answer the question, "How shall man be just with God?" it perverts the reply which the Scriptures have given, and comes, we think, under the apostolical anathema.

Instead of selecting passages to show the reasonableness of the *feeling*—or rather the want of feeling, of which we have just described ourselves as the subjects, it is a more gracious and a more agreeable task, to place before our readers those which afforded us pleasure in the perusal, and which, we think, will be read with pleasure by them. Some of the thoughts in the extracts that follow, are striking and original; all are useful; and the manner in which they are presented and enforced, convey an impression highly favourable of the mind and character of the author.

We ought to have said, that the sermons are nine in number, and are adapted to the following occasions: Christmas Day. The Sunday after. Good Friday. The same. Easter Day. Low Sunday. Whit Sunday. Trinity Sunday. The first Sunday after Trinity.

From Sermon third, text 1 Cor. i. 23—25. "Christ crucified."

"Did philosophers invent this doctrine?—human pride is to this day opposed to it. Did politicians set up the cross of Christ?—madness alone could attempt to see any thing in the cross that should bring tribute to ambition, or charm the wisdom of courts. Did priests invent it? Did they make an end of sacrifices and oblations? Did they leave to themselves the simple duty of leading mankind to the Lamb of God as the one sufficient sacrifice? Did they so completely resign all priestcraft to an unpopular doctrine, which exposed them to ridicule as worshippers of one who was crucified, and had nothing to diminish the hatred of the Jews and of the Gentiles to their faith and to their persons?"

"To whom, then, can we ascribe the doctrine of redemption? To him only who is himself the Eternal Wisdom, and who came into the world to lay down his life for the truth."

"Consider the present condition of the world. You know that there are everywhere more, who, by their lives, seem to say that Christ has not died for sin, than that he has. This you cannot deny, if you consider two things: What is the general belief of men as to sin?—that it is a slight offence, that it is so usual as to be unavoidable; nay, they endeavour to persuade themselves that they shall be safe, because they do as others, as if the world were too strong for God. These, then, would never have invented the doctrine of Jesus Christ being an offering and a mediator to remove punishment from repenting sinners; for these feel no need of a Saviour. And, in the second place, this doctrine of our religion places all men under an obligation to live holily; not to live after our own pleasure, but to serve the Lord Christ. Yet how few even of those who outwardly obey religion by observing its worship and sacraments, obey it inwardly by meekness, patience, heavenly-mindedness, long suffering and lowliness of heart. Mankind are not for a religion, the practical part of which is founded in a very high degree upon the example of a suffering and crucified Redeemer. The doctrine of Christ crucified is too sacred, too pure, too spiritual, to enter into the understanding, imagination, or heart of man, till God has united himself to it. It is the truth of God; it is not of the earth, but is, from its very nature, a part of the wisdom, the pure and peaceable wisdom, that cometh from above,"—pp. 53—55.

From Sermon fifth, text Col. iii.

1—4.

"I. Consider the disposition of a true Christian towards this world: 'Ye are dead.'

"Ye are dead to the love of it; to those anxious desires which would make us depend upon the present life and its enjoyments for peace of mind.

"Ye are dead to the fear and awe of it.

What is there in the world that a man, the child of God, a man born to live for ever, a man for whom Christ gave his precious blood, and to whom he offers the spirit of counsel and strength, should fear or admire? Let him fear God. All else are but creatures as weak as himself. Let him stand in awe of him. All else may appear great, but he alone is the mighty God, wonderful and indeed powerful.

"Ye are dead to the sins of it. For they all arise out of love or fear of the world; out of our esteeming too highly something that affects us only in this world. There is no sin whatever but supposes either that this is to be our only life, or that our life here is to last always, or that this world is sufficiently good, so that we need not look forward to another. This self-deception lies at the root of all sin. We fancy that we are standing still, and not moving onward to another life.

"The Christian loves not the world, but he alone knows, to the full, the innocent enjoyment of life and of the world. In nature, in the works of God above, beneath, and around him, he traces the hand of his heavenly Father, and offers up his praise in the name of the creatures. They all increase his love to him, who clothes the lily, who feeds the young ravens when they call upon him, and openeth his hand and satisfieth every living thing. He enjoys the society of men. He learns truth from his experience of them. He delights to see the fruits of holiness alike in every nation where the name of Christ has been worshipped and loved. He is confirmed in all goodness by the examples of the good. He is more fearful of the stains and corruptions of sin, from seeing the unhappy lives and dispositions of the bad. He increases his own happiness by works of charity; or, if poor, by communicating the counsels of friendship, more blessed and more excellent than a thousand deeds of generosity. The Christian enjoys the friendships of life. Though his affections are tried by the divine providence, when those whom he loved and followed are taken away; these trials, which others forget, or cannot endure, bind him faster to his greatest love, the love of God for

which he loved them. For his friends but strengthened his hands in the works of piety, and his heart in meek resignation to the will of heaven.

"See then, my brethren, which has most enjoyment in the world; he who makes use of it as an instrument of his soul's good, or he who uses his soul as an instrument in gaining the world."—pp. 94—97.

From Sermon seventh, text Matt. iii. 11.

"He, my brethren, can possess but little of humanity, who does not wish religion to be true; who is content to see and to feel that man is born to sorrow; that he is here for a little while; that he is soon cut down; that his life, if extended to old age, is generally labour and sorrow; that he either mourns the removal of his friends and acquaintance, or is taken from them; that his breath is as uncertain and as fleeting as the early dew; that he is, at his best estate, altogether vanity. He can possess but little of humanity, who feels no anxiety, no sorrow, no distress of mind, at the thought of the many who have perished by the sword, or in grievous diseases, or in poverty and neglect, or under the oppressions and disappointments of private malice, envy, hatred, and uncharitableness. He is scarcely human, who can look without a feeling of shame for his own degraded nature, upon the nations who bow to the works of their own hands; who, instead of truth, have faith in monstrous fables, imagining nature to be God, and lowering their opinion of their gods by the wicked standard of their own sinful desires. Let us, my brethren, with such thoughts, consider the design of this blessed day, the descending of the Holy Ghost in the appearance of tongues of fire, to inspire the followers of Christ with a knowledge of his religion, and to give them new and wonderful means of setting it forward. As, through the pride of men, their language had been first confounded, and so knowledge separated into various channels, and the ocean thus dried up, and a few scanty springs only left; so now, for the righteousness of one person, our Saviour, in whom the Father is ever well pleased, one language, the language of heaven, is restored to the earth. All men, in their various tongues, hear alike the one voice of God; men of every tribe answer to the voice, and speak the one language of the Spirit. So the way is made ready for the triumph of Christ over idols and all false religion, and the only way that we could suppose would have been, was chosen, a speedy and a miraculous one."—pp. 138--140.

NEW PUBLICATIONS, WITH SHORT NOTICES.

The true Dignity of Human Nature; or Man viewed in relation to Immortality. By William Davis, Minister of the Croft Chapel, Hastings. Holdsworth and Ball. pp. 237.

THIS pious and useful work is dedicated to Sir Wathen Waller, Bart., and the numerous respectable subscribers, whose names are prefixed to it, are a pleasing pledge that it will be perused by some in the higher circles of society, who so eminently possess the means, if they have the disposition, of showing, by their devotedness to the objects which it strenuously recommends to the attention of all, that they are alive to that in which alone true dignity consists. The expression, "Dignity of Human Nature," may, perhaps, sound peculiarly in the ears of some, especially to a certain class of professed Christians; but in the sense in which it is understood in this work, we entirely approve it. Human nature is dignified by being capable of high intellectual and moral attainments; dignified by being immortal; dignified by the incarnation of Christ.

"It is the deathless spirit," says the author, "which gives to us all our true dignity; and whether we look at its peculiar nature; at the interest which the most exalted beings in the universe take in its welfare, or at the awful fact that it must be unspeakably happy, or unutterably miserable in that unseen state of its being, towards which it is fast hastening, it is the never-ending existence to which it is destined in that state which stamps every event that takes place in this world with value, and invests the character and conduct of every individual human being with an importance, which to himself personally is no less than infinite."—p. 5.

The character of this volume is decidedly practical; and no one can peruse it with seriousness without finding his own wounds, whatever they may be, probed by it in a salutary manner. The author justly thinks, that in the present day there is a very great necessity for examination as

to the state of individual character amongst the professors of religion.

"If we do not require less of the religion of the public meeting; we certainly should not be injured by more of the religion of the closet. If we do not show too much zeal for the spiritual welfare of others; a more serious, devotional, and habitual attention to our own state before God, and our preparation for suffering, for death, for judgment, and for eternity, must be of essential service."

We can sincerely recommend the work to our readers, as highly calculated to cherish a deep personal piety, and to impress Christians with the importance of thoroughly examining and estimating their condition in the sight of God.

A Complete Concordance to the Old and New Testament; or a Dictionary and Alphabetical Index to the Bible. In Two Parts. By Alexander Cruden, M.A. With a Sketch of the Life and Character of the Author. By William Youngman. Imperial Octavo. pp. 720. J.O. Robinson. London.

CRUDEN, in the preface to the first edition of this work, published in a bulky quarto, about a century ago, remarks,—“When I first begun this work, I designed to compose a useful Concordance in octavo; but after I had printed several specimens, I found it necessary to alter my scheme, and to compile one to be printed in this large volume, in order to make those improvements which now render it preferable to any other.” Little did he then imagine that within a century his much-loved art of printing would be so advanced, as to enable an enterprising publisher to comprehend all “those improvements,” and much more, within the limits of a thin imperial octavo! Yet such is the case in the beautiful edition before us, of which Mr. Youngman says, and he is no mean judge of typographical excellence, “The publishers of the present edition have exhausted the resources of their art

in producing a *clear and legible page*, and they have adopted every precaution for the attainment of the highest possible degree of accuracy."

Our eyes, which are not now young, bear gladsome testimony to the fact, that the *page is clear and legible*, and as to general accuracy, we can only add, that we have collated this edition with errata we have found in preceding editions, and were happy to find that they are not perpetuated, a fact which justifies the professions of editorial care. Besides the whole of the Concordance, there is added, Cruden's useful "*Compendium of the Holy Bible*;" and Mr. Youngman's *Sketch of his Life and Character*, which, though brief, is worthy of his able pen. We can confidently recommend this as at once the cheapest and most convenient edition of this invaluable book that has yet appeared.

The Sunday School Jubilee. 1831.
18mo. pp. 36. Published by the
Union, 5, Paternoster Row.

THIS little book contains an address to the scholars of our Sabbath schools, explaining to them the occasion of their intended *Jubilee*, which includes a brief historical survey of the progress of Sunday-schools, and Sunday-school Unions, until the present time. Four hymns, composed by the Sheffield bard and Mrs. Gilbert, for the use of teachers and children on the intended festival, are appended, and the whole seems well adapted to inform and improve the minds of those for whom it is compiled.

Calmet's Dictionary of the Holy Bible, by the late Mr. Charles Taylor, with the *Fragments incorporated*. The whole condensed and arranged in alphabetical order, with numerous additions. Illustrated by maps and engravings on wood. Imperial 8vo. Part I. p. 96; Part II. pp. 112. Holdsworth and Ball.

EVERY student of the Scriptures has heard of Father Calmet and his indefatigable editor, Charles Taylor. Their

united labours formed a valuable "*Biblical Encyclopædia*," in five large quartos, which include a vast collection of articles on critical, chronological, historical, and geographical learning, which, with the aid of numerous engravings and illustrations, afford most important assistance in the study of the word of God. It cannot, therefore, be a matter of surprise, that *five* large editions of this work have been sold, and that a *sixth* is called for. There are two objections, however, which have prevented its yet greater circulation; first, its price, for the last edition was published at *ten guineas*; and, secondly, the want of order in the supplementary matter; for though Mr. Taylor was one of the most industrious of collectors, yet arrangement was certainly not his forte, and frequently it requires no ordinary exercise of patience to find an article which is known to be *somewhere* in the work.

We, therefore, sincerely congratulate the religious public, that the present edition is undertaken, as it will contain, under *one alphabet*, "*whatever is important or intrinsically valuable*, in either the Dictionary or *Fragments*," in one imperial octavo volume, at the moderate cost of *twenty-four shillings*. This, the publishers say, will be effected by the recomposition of a large portion of the work, without omitting any valuable matter, and by the close, yet clear, double columned page, which is used in this edition.

We have examined the two editions together, and venture to predict, that for ordinary use this "*incorporated*" edition will be generally preferred to its bulky predecessors, and we cannot but rejoice that such a rich treasury of Biblical information will be placed within the reach of Sunday-school teachers, theological students, and those private Christians who are neither so opulent in money or time, as to purchase or peruse the quarto edition.

We ought not to omit the fact, that by the introduction of beautifully executed wood-cuts amongst the letter-press, each article includes its appropriate illustrations, which greatly facilitate its perusal.

TRANSACTIONS OF THE CONGREGATIONAL DISSENTERS.

ANNIVERSARY OF AIREDALE COLLEGE.

The annual return of the day regularly appointed for examination of the students, brought together the ministers who are generally employed in the discharge of this office. Mr. Clarkson, of Bingley; Mr. Ellis, of Bolton; Mr. Wadsworth, of Clitheroe; Mr. Blackburn, of Eastwood; and Mr. Stringer, of Idle, attended, with a view to ascertain the progress of the candidates for the Christian ministry, in their studies preparatory to the stated labours of the sacred employment they have in contemplation; and according to the time which had measured the stages of their course, and the advantages of early education which they had previously enjoyed, they were found to have made respectable proficiency; which was in no degree inferior to the attainments which have called forth expressions of high satisfaction from examiners in former years. They read,

In *Latin*, Cicero's second Oration against Cataline, at the commencement, and also part of his Oration for Marcellus. Virgil, 2 Lib. 225—297; and 5 Lib. 417—484. Quintilian, 3 Lib. Cap. 8. Tacitus's affecting description of the death of Agricola; and Horace, 3 Lib. 29 Od.

In *Greek*, two of Lucian's dialogues. A passage from the first book of Xenophon's *Cyropædia*, and another from the third. Homer, *Iliad*, 3 Lib. 245—296; and Longinus, Sect. 44, on the superior excitements to Oratory under a free government.

In *Hebrew*, Psalms xix. and xx.; Dan. xi. 36—45, Chap. xii. *Chaldee*, Dan. v. *Syriac*, John iii. chapter.

Besides these languages, the French has, in a few instances, occupied their attention. In *Logic*, *Belles Lettres*, the *Philosophy of the Human Mind*, and *Theology*, Lectures have been read; and to fix the attention of the students on the subjects of divinity embraced by the Theological Lectures, Essays have been required of them, which pass under the review of the Tutor. Sermons are also read every

week to him, and subjected to his critical observations.

Next day, June 22, the General Meeting of Subscribers was held in the adjoining chapel; Mr. Scales commenced with prayer, and six of the senior students delivered Essays; Mr. Robertson, on Faith; Mr. R. Calvert, on Hope; Mr. Robinson, on Charity; Mr. Sunderland, on Humility; Mr. Hobson, on Gratitude; and Mr. Pickles, on the Blessedness of the Righteous. After which, in an impressive and interesting address, the Rev. John Cockin laid before them a detail of duties incumbent upon them to prepare them for the work of the sanctuary. S. Hodgson, Esq. of Halifax, filled the Chair on this occasion; who, among other things, expressed the pleasure he felt in having had his name associated with others, and placed within the foundation of the new college. The business of the meeting was then discussed and concluded. In the evening, Mr. Ellis delivered an able discourse on Isa. liii. 11, "He shall see of the travail of his soul, and shall be satisfied."

Last year there were sixteen students in the seminary, and the same number are expected during the year ensuing.

NORTHERN CONGREGATIONAL SCHOOL.

We understand that the Rev. Ebenezer Miller, A. M., formerly Classical Tutor at Blackburn Academy, has resigned his pastoral charge at Old Gravel Lane, in this city, having been appointed principal of the new Congregational School at Silcoats, near Wakefield, for the sons of Independent Ministers in the counties of York and Lancaster. The school was opened on the 24th of August, and we hope to be able to furnish our readers with some account of it in our next number.

NEW CHAPELS OPENED.

The small chapel at Cocking, near Midhurst, Sussex having gone to

decay, has been re-built, entirely at the expense of a liberal gentleman, resident in the village; and is now being invested, in trust, as a Congregational Chapel, and School-room, on the British system. The chapel was re-opened for divine worship, on Monday, the 18th of July, 1831, when two appropriate sermons were preached, by the Rev. Messrs. Greenwood, of Petersfield, and Johnson, of Farnham. Mr. Frost, from the British and Foreign School Society, has been engaged, by the Sussex Congregational Society, to occupy the station for a limited period. May this attempt to supply the poor of Cocking, and other neighbouring villages, with the stated preaching of the Gospel, and their children with the means of a cheap and scriptural education, be crowned with a divine blessing, and with abundant success.

The Independent chapel in Church Town, near Southport, Lancashire, which was opened in 1807, and which had been twice enlarged, having become too small and inconvenient for the increasing congregation; a new building has lately been erected there, and was opened for divine worship on Thursday, July 21, 1831. The Rev. Dr. Raffles, of Liverpool, and the Rev. R. S. M'All, of Manchester, preached on the occasion; the devotional services were conducted by the Rev. Messrs. Greatbach, of Southport, and the former minister of Church Town; Toothill, of Rainford; Dawes, of Ormskirk; Salt, of Lichfield, and Bramall, of Patricroft; and the collections amounted to about £30.

The Gospel was introduced into this district, by the first local itinerant, about thirty years ago, and, from an account published in the Home Missionary Magazine, in 1826, it appears that it had to contend with the most determined opposition, and that the clay walls of the former chapel, in Church Town, were built in troublous times. Such, however, has been the change produced, that the district now contains four places of worship, with their several ministers and churches; the old chapel, in Church Town, is henceforth to be used as a school for the religious instruction of 200 children; and such was the interest excited during the erection of the new chapel, that several of the neighbouring

farmers, some of them not belonging to the congregation, carted the materials free of expense. The building will cost about £800., £600. of which have already been collected in the congregation, and in several parts of Lancashire; and the remainder, it is hoped, will be contributed by the religious public in other places, to whom application will be made. The Rev. William Alexander, who has itinerated in various parts of Lancashire upwards of thirty years, has, during the last six years, been the minister of the congregation in Church Town, where, and in the neighbourhood, he frequently preaches four times on the Sabbath, and five times during the week days, in cottages, and in the open air.

ORDINATIONS, SETTLEMENTS, &c.

On Tuesday, June 21, the Rev. Samuel M'All, of Rotherham College, was ordained to the pastoral office, in the Independent Chapel, Hall Gate, Doncaster. The Rev. James Boden, of Sheffield, commenced the services of the day by reading and prayer; the Rev. T. Smith, A.M., Classical Tutor of Rotherham College, delivered the introductory discourse, from Matt. xviii. 20; and then asked the usual questions; the Rev. Robert M'All, of London, father of the young minister, offered up the ordination prayer; and his brother, the Rev. R. S. M'All, A.M. of Manchester, gave the charge, from Acts vi. 4; the concluding prayer was offered by the Rev. Mr. Earl, of Goole. In the evening, after prayer by the Rev. G. B. Kidd, of Macclesfield, the Rev. R. W. Hamilton, of Leeds, preached to the people, from the latter clause of Philemon, 19; and the Rev. Mr. Hicks, of Cottingham, (formerly minister of the place,) closed the solemn and affecting services of the day with prayer. The hymns were read by the Rev. Messrs. Dixon, of Sheffield; Rawson, of Pontefract; Orange, of Barnsley; and Lorraine, of Wakefield.

On Thursday, July 21, the Rev. John Slatterie was publicly recognized as pastor of the Independent church and congregation, assembling in Providence Chapel, Rowland's Castle, Hants. In the morning, at seven o'clock, a public prayer-meeting was

held, when an address was delivered by the Rev. A. Jones, of Harting. At half-past ten, A. M., the Rev. W. Bannister, of Arundel, introduced the recognition service by reading the Scriptures and prayer; the Rev. R. Chamberlain, delivered the introductory discourse on "The Constitution of a Christian Church;" the Rev. W. Scamp, of Havant, asked the usual questions, received the confession of faith, and offered up the designation prayer; the Rev. John Griffin, of Portsea, addressed an excellent discourse to the minister and people, explanatory of the duties of each, from 1 Tim. iv. 6; Mr. Griffin's address to the people was founded on that part of the text, "a good minister of Jesus Christ;" and the Rev. J. Bishop, of Newport, Isle of Wight, concluded with prayer. In the evening, at Finchdean, the Rev. D. Evans, of Bognor, commenced by reading and prayer; the Rev. J. Bishop, of Newport, Isle of Wight, preached an interesting sermon, from Psalm lxxxv. 6; and the Rev. W. Scamp, of Havant, concluded. Suitable hymns were given out during the day, by the Rev. Messrs. Jones, Malden, Evans, Frost, and Mr. Cousens. The services of the day were highly interesting, and will long be remembered in that place. On the evening previous to the recognition, the Rev. W. Malden, of Chichester, preached an excellent sermon before the Friendly Association of Ministers, founded on Zech. iv. 10, first clause. Mr. S. is the first pastor this church has had, although it has existed ever since the year 1799. It is a branch of the church of the Rev. J. Griffin, of Portsea.

Public Designation of a Congregational Minister for the Canadas.—On Monday, August 1st, at Friar Lane Chapel, Nottingham, the Rev. Richard Miles, (late of the Cape of Good Hope), pastor of the church and congregation of St. James's Street Chapel, was publicly set apart to a new and interesting field of labour in the Canadas. The service commenced with reading and prayer, by the Rev. Adam Smith, pastor of the General Baptist Church, Broad Street, Nottingham. The Rev. R. Alliot, jun., one of the ministers of the Independent Church, Castlegate, deli-

vered an animated address on the duty of devotion to such a cause, and read affecting statements respecting the condition of the Canadian population, from an appeal published by the agents of the Canada Education and Home Missionary Society. The Rev. R. Alliot, also of the Chapel, Castlegate, commended Mr. Miles, his family, and this department of the missionary field, to the blessing of God in prayer; and the Rev. J. Gilbert, of Friar Lane Chapel, addressed Mr. Miles from the words of encouragement contained in Luke xv. 3-7, "*What man of you having a hundred sheep, if he lose one, doth not leave the ninety and nine in the wilderness, and go after that which is lost?*" The obvious bearing of which appears to sanction the direction of "efforts the most strenuous, towards those whose peril is most imminent." From this principle, as clearly implied in the text, Mr. Gilbert endeavoured to disprove the opinion, held by many, that while so much remains to be done at home, we are the less called to exertion abroad; and to encourage Mr. Miles, under the decision he had anxiously formed, with the conviction, that it was in perfect accordance with the spirit of the parable and the will of his Lord.

Mr. Miles, in conclusion, addressed a few words of exhortation and affectionate farewell to the united congregations, assembled at the time, from one of which had, for this greater work, felt it his painful duty to separate, and particularly requested their prayers, with those of his brethren in the ministry then present, in behalf of his safety and success.

We believe that a cordial *Amen* went up from many hearts; and it is to be wished, that a graphic impression, such as services like these are adapted to give of the difficulties to which our missionaries are exposed, and the need in which pre-eminently they stand of the protection and blessing of God, may excite to a larger attendance, and greater fervency of supplication at those seasons of prayer, in which the divine influence, in behalf of missionary labour, is especially implored. The command and encouragement under which the churches thus unite for prayer, is one which can scarcely be read without almost a shock of

grateful amazement! "Give him no rest until he make Jerusalem a praise in the earth!" A command and encouragement, apparently, how little considered, if the usually attendance at Monthly Missionary Prayer-meetings may be regarded as an index to missionary faith and zeal!

A short statement respecting the moral necessities of Canada, bone of our bone as it must be felt to be, appeared in the Evangelical and Congregational Magazines for June, and the latter for July, together with an appeal to British Christians, in behalf of a population so destitute, and, in many instances, so desirous of the

means of the Gospel. This appeal will not, we trust, be heard in vain; and may it not be regarded as an omen for good, that a minister of standing and character, such as Mr. Miles, should step forward at the first call to this arduous labour of Christian love? The light food falls thickly, and is eaten even to loathing in our native land! the means of grace, like silver in the days of Solomon, are, we might almost say, nothing accounted of here! but a people in some degree hungering after the bread of life, will, it may be hoped, receive it under a more becoming sense of its value.

MISCELLANEOUS INTELLIGENCE.

BIBLE SOCIETY CONTROVERSY.

The Sackville Street Committee have published another manifesto, which, with extraordinary perseverance, they have sent throughout the kingdom.

They say that "the attitude in which the Society has been placed by the decision of the last anniversary meeting, if examined, will be found to be that of apostasy from the faith, and of hostility to the service of the Lord Jesus Christ." With these strong impressions, "they feel it their imperative duty to redouble their exertions, in calling forth the energies of the Christian public, and to urge an early, deliberate, and decisive expression of the sentiments of all who love the Lord Jesus Christ in sincerity, and are zealous for his honour, upon a question of such vital importance." And in the mean time, they very modestly advise *Auxiliary Societies* and individuals to retain their funds in their own hands, or to pay them into the hands of some approved bankers, till either the character of the British and Foreign Bible Society be altered, or till a Bible Society be formed on Christian principles, should such a step be necessary.

These statements they have sent forth, we believe, to the officers of all the auxiliaries, &c. throughout the kingdom, which course, as they record their conviction, that the decision of the annual meeting was carried by the voice of a highly-excited popular assembly, "a considerable proportion of whom, they believe not to have been members of the Society, and therefore not entitled to vote," is,

perhaps, a very likely mode of obtaining the sentiments of the most influential members of the Society throughout the kingdom. And what is the result? If our readers will consult the valuable papers stitched up with these pages, they will find that the Committee of the British and Foreign Bible Society have received ninety-five communications from Auxiliaries and Branch Societies, and Bible Associations, "strongly expressive of their entire concurrence in the views of the Constitution of the Society, combined in the last report, and deprecating attempts to introduce any alterations therein," while only five auxiliaries have recommended that the subject be reconsidered!

But this forms but a part of the humiliation that the Sackville Street Committee are called to endure. Many of their manifestoes have been returned by post, unanswered; resolutions of regret, of censure, accusation, and reproach, have been forwarded to them, and if all the Committees and individuals who may have received that circular, will only take the trouble to answer it according to their judgments of the question, those gentlemen will be able to ascertain whether the last general meeting did not give expression to an opinion which prevails throughout this great Society. And should that be the case, what will they do? Of old, it was said, "the spirit of the prophets are subject to the prophets. For God is not the author of confusion, but of peace." Happy shall we be to witness in these gentlemen a similar dis-

play of deference to the opinion of others, and to hear from them the concession, which would be no great effort of humility, that they may be mistaken, and have, perhaps, entertained an exaggerated view of the question. Should they, however, dare to charge the officers and committees of these *ninety-five* auxiliaries, and others like-minded, with being "worldly, Neologian, time-serving men; their steady attachment to the faith once delivered to the saints is so well known, that the Sackville Street Committee will exchange the pity which their heated imaginations now excite, for the contempt and abhorrence which must ever be the recompence of wilful calumniators--of those who do the service of "the great accuser of the brethren."

We have received several series of very excellent resolutions, but we have not space for the insertion of them all, but we select the following, as they exhibit the question in a forcible light, and are from the pen of a gentleman equally distinguished by his professional and Christian eminence.

Blackheath Auxiliary Bible Society, Special Committee Meeting, 13th Aug. 1830.

Resolved, 1.--That at a season when active, persevering, and systematic attempts are making by avowed friends of the British and Foreign Bible Society, to infringe essentially upon the original principles of that Institution, it becomes expedient for the Committee of this Auxiliary to revert to the principles which were assumed and acknowledged in its formation.

2. That at the public meeting for the Establishment of this Auxiliary, on the 22d of February, 1812, a series of resolutions was unanimously passed, in which it was agreed:--

"That the object and constitution of the British and Foreign Bible Society had the cordial approbation of the meeting.

"That the new Auxiliary Society was formed for the purposes of circulating the Holy Scriptures in our own district, and of co-operating with the British and Foreign Bible Society, in promoting their distribution abroad.

"That the Bibles so circulated shall be without note or comment, and those in the languages of the United Kingdom of the authorized version only.

"That all persons (without any limitation of persuasion, sect, or party,) subscribing a guinea per annum or upwards, or subscribing ten guineas or upwards at one time, and all executors paying bequests of £50. or upwards, shall be members of this Society.

"That every Clergyman and Dissenting minister, who is a member of the Society, shall be entitled to attend and vote at the meetings of the Committee.

"That the Committee may form Sub-Committees, and associate themselves with others, for the purpose of soliciting subscriptions and donations from the inhabitants of the district, without any reference to their religious opinions."

And that, in consequence of these Resolutions, and others of a kindred nature, hundreds of persons have been invited to become subscribers of a penny-a-week and upwards, and have been assured, by papers circulated among them, under the direction of the Society, that they "thereby become members of the British and Foreign Bible Society."

3. That the Resolution thus passed at our first meeting, did not escape, in ignorance of the fact, that, among the various persuasions of Dissenters, there are some that deny the doctrine of the Trinity, for that fact had, seven years before the formation of our Auxiliary, furnished a topic of public discussion between the friends and opponents of the Parent Society.

4. That from the establishment of this Auxiliary Society, there have been among its members, and, indeed, upon its Committee, individuals who do not hold the doctrine of the Trinity, but that this has not, during an interval of nearly twenty years, led to a single discussion, either in the meetings of the Committee, or the public meetings of the Society, on the points at issue between Trinitarians and Anti-Trinitarians.

5. That we, the Members of this Committee, a considerable majority holding, what is usually denominated the orthodox faith, and regarding the doctrines of the Trinity as fundamental, are still not aware of any injury that has resulted, either to the cause of the Bible Society, or to the cause of "pure and undefiled religion," from the ordinary membership of some, or the active services upon the Committee of others, who have at different times been associated with us, although they were known to have disbelieved or questioned the doctrine of the Trinity.

6. That we have not heard of any evils that have accrued to the Parent Society, from the eligibility of Anti-Trinitarians as members, but what sinks into insignificance, when compared with the glorious and blessed effects of the Institution; that we believe some of the evils spoken of to have been exaggerated in the description, and others to be merely imaginary, and that in a world

abounding with imperfections, of which the best of men, and the best of Institutions, of necessity, have their share, to say that we will sit still and attempt nothing for the benefit of our fellow creatures, until we are *certain* that nothing can flow from our efforts, or blend itself with them, but pure, unmingled, spiritual good, we regard as equivalent to resolving, that we will do nothing at all, but leave the world as it is.

7. That the introduction of any test, or any thing meant to answer the purpose of a test, into a voluntary Society, for an object of Christian benevolence, that does not require uniformity of sentiment in its promotion, is an uncalled for infringement upon private judgment, and ought therefore to be resisted.

8. That the introduction of any test into the British and Foreign Bible Society, or into our Auxiliary, or any distinction between membership and eligibility to office, or any new law of exclusion, or equivalent for such a law, would be a gross violation of the first principles of the Society, and that to retain money which had been given by Anti-Trinitarians, towards our general purposes, in a reliance upon our laws, with regard to their eligibility to the Committee, after so essential a deviation from those publicly announced principles, would be dishonourable and unjust, and involve a breach of faith with the public.

9. That even if such a measure were desirable and right in itself, so far as we are aware, no tests have yet been announced for the purpose, but what are either defective in perspicuity, ambiguous or extra scriptural, and therefore objectionable, and we do not regard it as possible to propose any test, or equivalent for a test, but what might occasion serious perplexity to many conscientious Trinitarians, while some would be compelled positively to reject it.

10. That, independently of all else, the object at which the innovators can alone consistently aim, viz:—the preservation of the management of the Society solely in the hands of those who are *truly religious*, and the exclusion of all others, from any part in that management, is a thing positively unattainable by mere human wisdom and fore-thought; that the very effort involves an awful assumption of the prerogatives of the great Searcher of hearts, which excites our astonishment, and which, as humble consistent Protestants, we conceive it our duty strenuously, yet respectfully, to oppose.

11. That constituted as the British and Foreign Bible Society was at its origin, and still continues, it has produced an unanimity of effort, design, and affec-

tion, which was previously unknown in Christendom, in its various Auxiliaries, Branches, and Associations having become so many seats of concentrated and harmonious co-operation, in which "all who profess and call themselves Christians," can, without the least sacrifice of principle, meet and promote a most noble undertaking; whereas, the introduction of a test, or any law or symbol of exclusion, can scarcely fail, in our opinion, to convert these Societies, into so many centres of mutual repulsion, disunion, interdiction, polemics, and strife.

12. That although the self-constituted Provisional Committee, meeting in Sackville Street, has, by its declaration "that no questions whatever shall be asked of those who propose to become members," effectually neutralized its own efforts, yet, as other members or friends of the British and Foreign Bible Society have an equal right to constitute themselves into Provisional Committees, in any part of the United Kingdom, or of the world, to propose the exclusion of any class of members, we still regard ourselves bound to pass these resolutions, and thus decidedly to deprecate all such unwise and uncalled-for attempts to draw the active members of the Society from pursuits so eminently blessed of God as theirs have been, to perplexing, unprofitable, and too probable turbulent discussions.

13. That on the whole, therefore, we think it right to renew our declaration of cordial attachment to the purpose and principles of the Bible Society, and to declare our readiness to unite, with all who acknowledge the paramount authority of the Bible in matters of faith, in the simple but sublime object of giving universal circulation to God's Holy Word, calmly waiting for the removal of all difficulties, and the entire union of all hearts in the higher illumination, which will be vouchsafed to the redeemed in the regions of heavenly light and immortality.

SUNDAY SCHOOL JUBILEE.

The proposed Jubilee has been the subject of some severe strictures from the pen of an able writer, who signs himself *Monitor*, in the Evangelical Magazine. To this paper the Committee of the Union have published a reply, from which it is evident that *Monitor* has fallen into several mistakes concerning the proceedings of that body. At the same time, we trust that his remarks may check the indiscreet zeal, and lower the boastful tone of some of those who have advocated this celebration.

We are aware that the *Sunday School Teacher's Magazine* is not under the im-

mediate controul of the Union Committee, but that Journal has been so long the regular organ of their communications, and some of their officers are so closely connected with it, that we feel it becomes them to employ their necessarily powerful influence to prevent the publication of papers with their implied sanction, the tendency of which is to puff up with a vain and fleshly mind our young friends, the Sabbath School Teachers; yea, to make them firebrands in the sheaves to which they belong. We offer this advice with the July number of that Magazine before us, the first article in which, entitled, *The Sunday School Jubilee, with its excitements and consequences*, supplies an instance which will fully justify our advice, and goes far to explain the alarm which *Monitor* and some others have expressed.

It is unnecessary to describe the tone and spirit which that article displays: one or two sentiments must, however, be noticed. "Ministers of the Gospel, 'tis true, are awake to the power possessed by Sunday School Teachers; but they too frequently appear as if they were jealous of it." "The cause of Sunday Schools must be emancipated from the thralldom in which its half-friends keep it"—"if Sunday School Teachers would use their own power, they might do it without the public altogether."

Not to notice the call "to immortalize themselves," to prove that "they are the best race that ever existed," "to build a city and tower whose top may reach to heaven," &c. we would ask any sober-minded member of the Union Committee, do you expect that the pastors of our churches can behold with entire complacency a project which is thus recommended? Are ministers of the Gospel thus to be set at naught, are the prudent restraints they feel it their duty to use, on the ardour of young and inexperienced minds to be called the "thralldom of half-friends?" Is public opinion to be thus defied, and all the projects Sunday School Teachers may form, to be carried by an appeal to numbers? "Fear not, for you are not a small band. A large body of zealous leaders of a numerous army, which can muster 1,100,000 rank and file, is no insignificant force, when led on under the banner of *Union*. The very mention of this moral and numerical strength will tend much to secure the victory. Then sully not your reputation, but stand up manfully for your cause!"

While such a strain as this demands the vigilance of the Pastors, Deacons, and influential members of our churches, yet it will not, we conceive, justify their

leaving this jubilee festival to its fate. No, let the ministers and officers of our churches place themselves at the head of those beloved bands of ardent but inexperienced young people. Shew them, Brethren, on September 14, that you commend their zeal, value their labours, and that you share in their efforts. At the same time discourage, as *Monitor* has done, all assumption, all display. Let humility blend with thanksgiving, and let not only the successes, but the errors, of the past be remembered, and then "the Jubilee" will be a day not only of gladsome excitement, but of profitable convocation; it will strengthen those ties which the New Testament imposes, and which the negligence of ministers and the insinuations of factious minds may have weakened.

YEARLY EPISTLE OF THE SOCIETY OF FRIENDS.

The Epistle from the Yearly Meeting, held in London, by adjournments, from the 18th of the Fifth Month to the 27th of the same, inclusive, 1831. To the Quarterly and Monthly Meetings of Friends, in Great Britain and Ireland, and elsewhere.

DEAR FRIENDS,—Feeling our hearts warmed with love towards our brethren and sisters, wherever situated, we do not hesitate again to salute you; and to express our desire and prayer, that grace and peace may be multiplied unto you from God our Father, and from the Lord Jesus Christ.

We have again to rejoice in the condescension of the Great Head of the Church; for, while we have found abundant cause for humiliation, in the deficiencies which continue to prevail amongst us, we may gratefully acknowledge that he has not cast off his unworthy children. He has enabled us to conduct the business which has come before us in love and harmony, and has graciously bestowed upon us a solemn and refreshing sense of his mercy. We have received an epistle from our dear brethren in Ireland, and one from each of the yearly meetings of our Friends in North America; and have been comforted by these renewed tokens of Christian affection. The epistles from our Friends in America afford an evidence of their continued zeal for the cause of Christ; yet we deeply sympathize with them in the trials to which they are still exposed, and desire to commend them to the grace and goodness of God.

While thus assembled in large numbers, we have been led to feel for those of our dear friends who are scattered in solitary places, and who are accustomed to meet for the purpose of worship in very

small companies. May such be encouraged to a persevering diligence in the performance of this Christian duty. It is consoling to remember that God is every where present to bless his faithful children, and that our Holy Redeemer manifests himself by his Spirit to the two or three who are gathered together in his name. Many valuable members of our Society have been trained for usefulness, by the divine hand, in very secluded situations; and the consistent example even of a solitary individual may be of great use in promoting the cause of truth and righteousness. As such endeavour to maintain their religious principles faithfully, others may in the end gather round them.

Our well-known practice of assembling for worship at an appointed time during the week, besides the first day, has again been a subject of religious exercise amongst us. Thus to leave our outward concerns in humble dependence upon God, and in solemn silence to wait together upon Him, we believe to be acceptable to our Heavenly Father, and eminently calculated to promote our religious edification. We desire to encourage our dear friends every where to a diligent attendance of these meetings: the neglect of them is an affecting indication of a lukewarm mind; and there is surely great danger that we shall hinder our religious progress if we refuse to avail ourselves of so valuable a privilege.

We would remind our beloved brethren, that unless we are pressing forward toward Zion, the city of the living God, we may soon lose our remaining strength, and become immersed in the spirit of the world. How earnestly will they who are seeking to make progress in the spiritual course, ask and wait for that holy aid which constitutes the life and strength of the renewed soul! It was by a constant reference to the Spirit of Christ in the heart, that our early predecessors were enabled to support their Christian testimonies under severe persecution; as well as to maintain that standard of Christian principle, by which they obtained. from those who injured them, so high a character for strict veracity and integrity in all their transactions. We intreat you, dear friends, to consider whether the Lord is not requiring of us, individually, a fuller surrender of the natural will, a greater degree of decision in giving up all for Christ, and a more ardent pursuit of heavenly things—"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

A just view and full belief of the astonishing fact, that God sent his only be-

gotten Son into the world to save us, is, we believe, suited, beyond all other things, under the power of the Holy Spirit, to humble us in a sense of our own corruption, and to excite in our own minds fervent gratitude towards the Author of all good. Under the influence of this gratitude, may we all devote ourselves, without reserve to the service of our Redeemer! When love for Christ has expelled from our hearts the love of the world, we shall no longer go halting on our way in a condition of weakness, but shall experience growth in grace, and in the knowledge of our Lord and Saviour, Jesus Christ.

We have been once more led to take a view of the responsibility which attaches to parents and heads of families. To train up our children, servants, and those under our care, both by example and precept, in a religious life and conversation, consistent with our Christian profession, is a duty of a very serious nature. We beseech our dear friends to reflect on its vast importance, and in order to perform it rightly, to press after true godliness. Never shall we be found faithful stewards in this respect, until we are ourselves men of prayer, weaned from the spirit of the world, and walking in the reverent fear of God our Father.

We have, on the present occasion, deeply felt the loss of some of our beloved friends, lately removed by death, whose labours were greatly esteemed amongst us, and who, we humbly believe, have entered into their rest. Our hearts are also turned in Christian sympathy to those who, by their increasing infirmities, are prevented from giving us their company. We highly value that travail of soul which our elder brethren and sisters in the Lord (now that their day of active service is nearly over) are maintaining for the good of the church, and its preservation in Christian purity; we honour them for their works' sake. We tenderly desire that now, in the evening of life, they may partake of the rich consolations which are in Christ Jesus; and that, being preserved in faith and patience unto the end, whilst they have to say with the Psalmist, "My flesh and my heart faileth," they may adopt the language, but God is the strength of my heart, and my portion for ever.

To our young friends, particularly, we would affectionately recommend a frequent recurrence to the first principles of our religious profession, which we consider to be those of pure Christianity. An establishment in these principles would, we believe, preserve us consistent both in faith and practice, and prevent our being improperly moved, by the

varying notions which are so common in the present day. We long to impress upon you, dear young friends, the beauty and value of an early and unreserved dedication of yourselves to God; cultivate a tender and enlightened conscience, and obey his law with all sincerity. Be faithful in maintaining your plainness of speech, behaviour, and apparel. Cherish those wholesome restraints of a guarded and religious education, of which the evident tendency is to keep you out of the way of evil. We entreat you to avoid speculation and disputation on religious subjects; for these will hinder, instead of promoting, your growth in grace. Let all your conversations on the sacred truths of the Gospel be conducted under a due sense of their importance, and in the true fear of God. Carefully peruse the Holy Scriptures, and meditate upon them in private. Above all, delight yourselves in communion with God, and lead a life of prayer; then will the blessed word of promise be yours, "I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

It is satisfactory to observe, that, with little exception, Friends continue to bear a faithful and Christian testimony against the payment of tithes and other ecclesiastical demands. The amount of disbursements made upon the members of our Society for these claims, during the last year, as reported to this meeting, is upwards of fourteen thousand two hundred pounds. May we ever bear in mind the ground of our testimony against the anti-Christian imposition of tithes, and be steadfast and consistent in upholding our views of the spirituality and freedom of the ministry of the Gospel. We consider those views to be founded on the very nature of the Christian dispensation, as well as on the plain command of Christ, "Freely ye have received, freely give." Our testimony on this subject is purely Christian; and hence it becomes highly important, that, in all our proceedings for its maintenance, we should act as becometh our high profession; and by the meekness and consistency of our conduct, exalt it in the sight of those with whom we associate. We are much impressed with the belief that in this and other respects, there is more than a common call on the Christian for watchfulness. It is

a time of unusual excitement, as relates both to religion and politics; while, therefore, we rejoice in the assured belief that the Most High ruleth in the kingdoms of men, and that the events which he ordains or permits will ultimately promote the welfare of his children, we feel an earnest solicitude that Friends every where may be weaned from the spirit of a contentious and fluctuating world. "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty."

To do all things in the name of Jesus, to obey the dictates of his Spirit, and humbly to follow his example, will be found our highest interest and our best security. Let us then, beloved friends, seek to be clothed with the meekness and gentleness of Christ; walking circumspectly before God, and endeavouring to perform all our relative duties in his holy fear. And, since "love is the fulfilling of the law," let us pray that we may be endued with charity, not only towards each other, but towards our fellow-men of every class and description.

Finally, may we be found faithful and obedient in suffering with Christ, and be made abundant partakers of his life-giving power. Thus shall we be prepared, at the solemn close of life, to unite with his redeemed followers in the triumphant song, "Unto Him that loved us, and washed us from our sins in his blood, and hath made us kings and priests unto God and his Father, to Him be glory and dominion for ever and ever.—Amen."

Signed in and on behalf of the Meeting, by

JOSIAH FORSTER,
Clerk to the Meeting this Year.

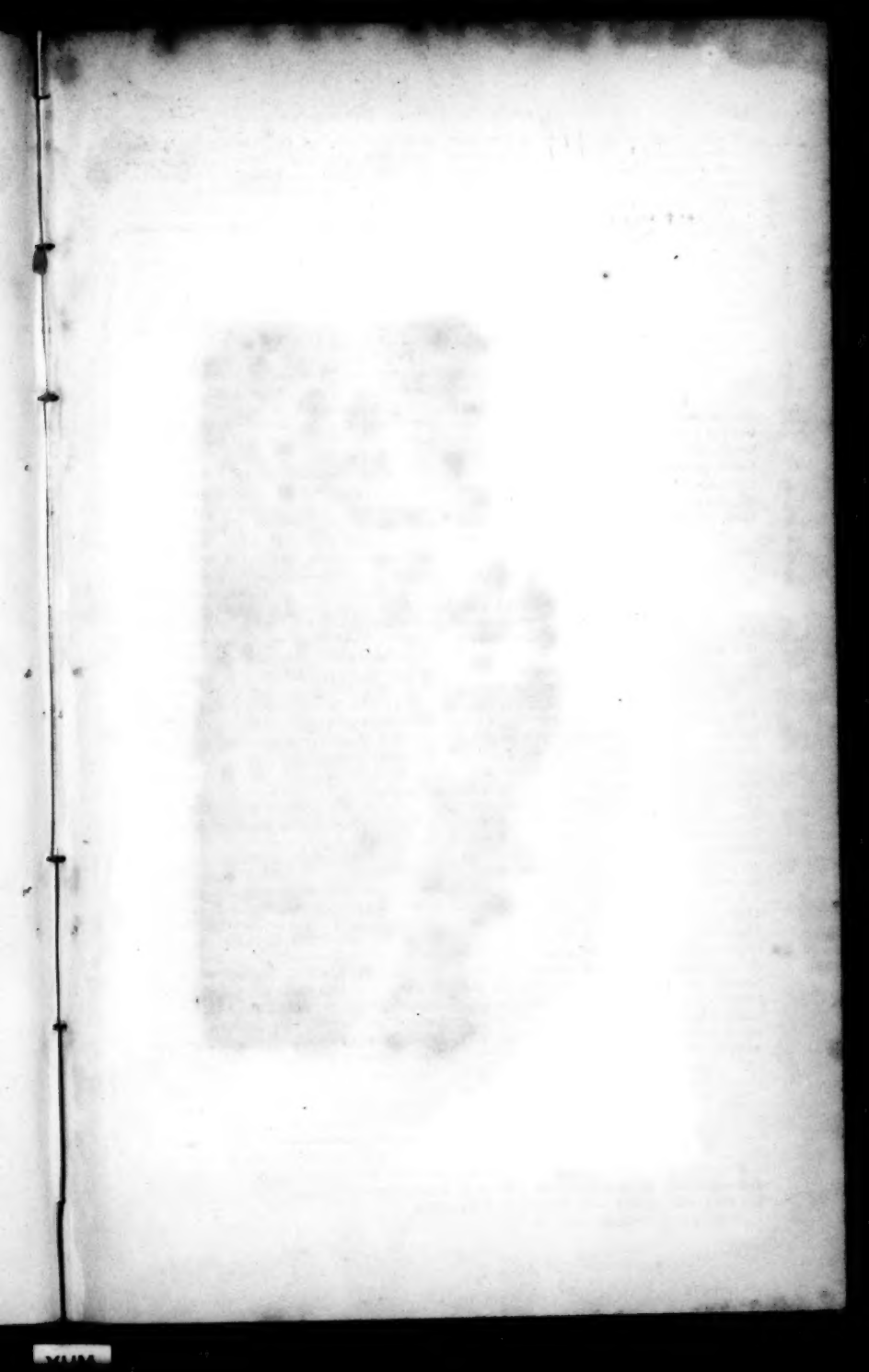
RECENT DEATH.

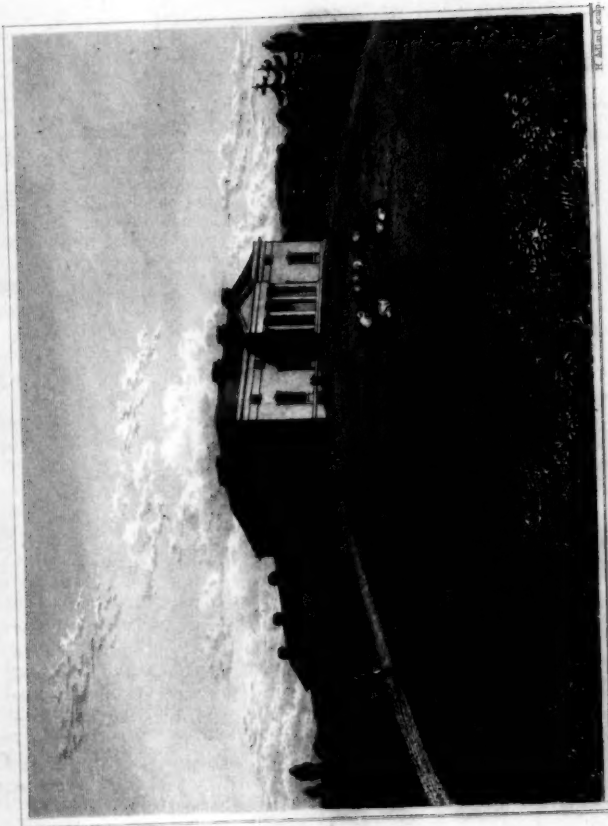
On Tuesday, the 16th of August, after a few days of great bodily suffering, the immortal spirit of Mrs. MARY HARRISON, the affectionate wife of the Rev. Joshua Harrison, of Woburn, Bucks, took its flight to the mansion prepared for her by Him who was all her salvation and desire. By this sudden and heart-rending event her afflicted husband has been deprived of an invaluable wife, and seven dear children of the best of mothers. The Lord be their guide, support, and Shepherd.

ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

FAVOURS have been received from the Rev. Messrs. T. Keyworth.—S. M'All.—Jefferson.—T. Milner.—J. Slatterlie.—R. Frost.—Henry March.—J. Alexander.—W. Vint.—E. Miller.—H. Wilkes.—J. Harrison.

Also from Dr. Stroud.—Y. Z.





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